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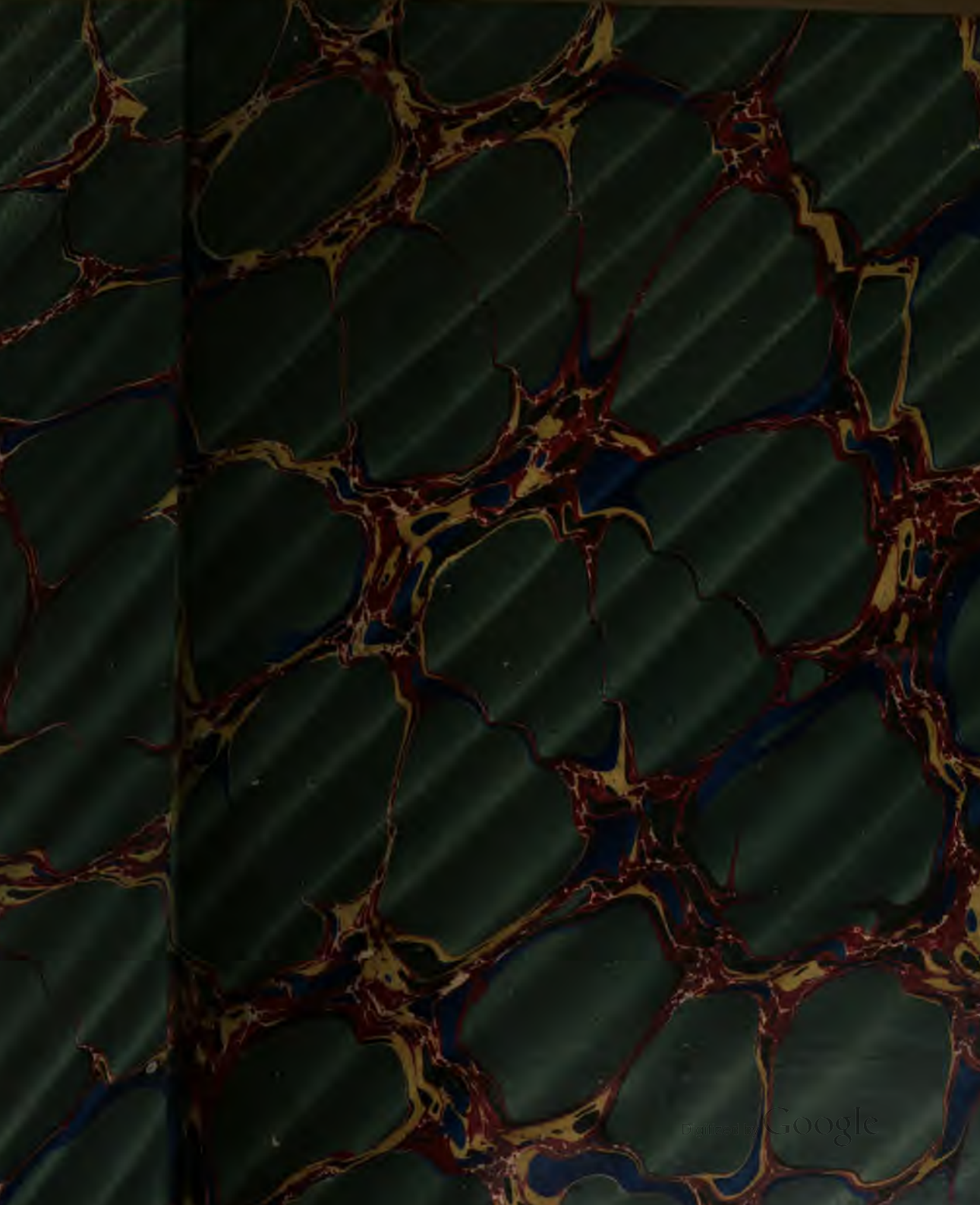
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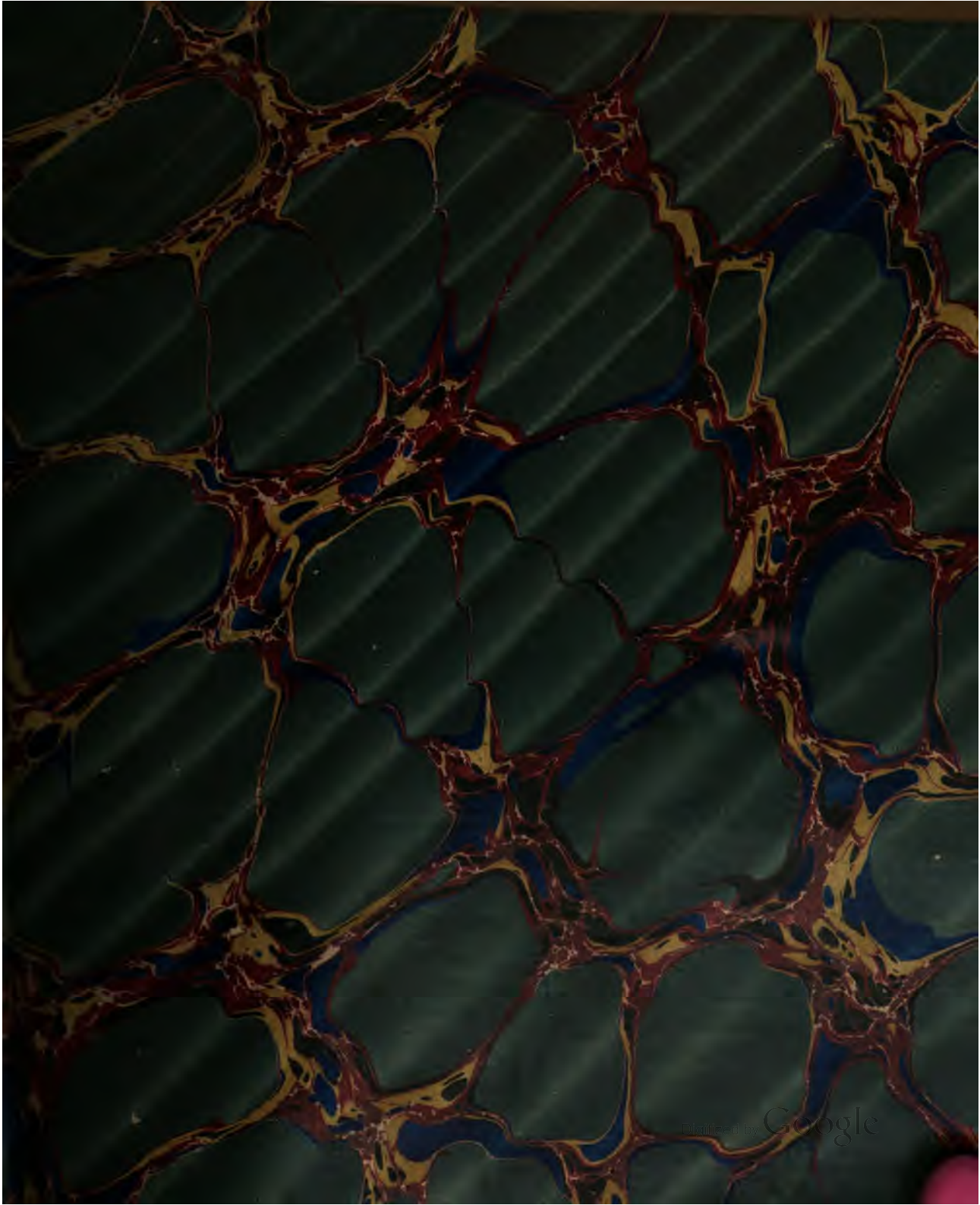
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THE

Publications of the Prince Society.

Eſtabliſhed May 25th, 1858.

CHAMPLAIN'S VOYAGES.

Boston:
PRINTED FOR THE SOCIETY,
BY JOHN WILSON AND SON.
1882.

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VOYAGES

OF

SAMUEL DE CHAMPLAIN.

TRANSLATED FROM THE FRENCH

BY CHARLES POMEROY OTIS, PH.D.

WITH HISTORICAL ILLUSTRATIONS,

AND A

MEMOIR

BY THE REV. EDMUND F. SLAFTER, A.M.

VOL. III.

1611–1618.

HELIOTYPE COPIES OF TEN MAPS AND ILLUSTRATIONS.

Boston:

PUBLISHED BY THE PRINCE SOCIETY.

1882.

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PREFACE.

THE preſent volume completes the work propoſed by the Prince Society of a tranſlation into Engliſh of the VOYAGES OF CHAMPLAIN. It includes the journals iſſued in 1604, 1613, and 1619, and covers fifteen years of his reſidence and explorations in New France.

At a later period, in 1632, Champlain publiſhed, in a ſingle volume, an abridgment of the iſſues above mentioned, containing likewiſe a continuation of his journal down to 1631. This continuation covers thirteen additional years. But it is to be obſerved that the events recorded in the journal of theſe later years are immediately connected with the progreſs and local intereſts of the French colony at Quebec. This laſt work of the great explorer is of primary importance and value as conſtituting original material for the early hiſtory of Canada, and a tranſlation of it into Engliſh would doubtleſs be highly appreciated by the local hiſtorian. A complete narrative of theſe events, however, together with a large amount

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amount of intereſting matter relating to the career of Champlain derived from other ſources, is given in the Memoir contained in the firſt volume of this work.

This Engliſh tranſlation contains not only the complete narratives of all the perſonal explorations made by Champlain into the then unbroken foreſts of America, but the whole of his minute, ample, and invaluable deſcriptions of the character and habits, mental, moral, and phyſical, of the various ſavage tribes with which he came in contact. It will furniſh, therefore, to the ſtudent of hiſtory and the ſtudent of ethnology moſt valuable information, unſurpaſſed in richneſs and extent, and which cannot be obtained from any other ſource. To aid one or both of theſe two claſſes in their inveſtigations, the work was undertaken and has now been completed.

E. F. S.

BOSTON, 91 BOYLSTON STREET,
April 5, 1882.

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THE VOYAGES

OF SIEUR DE CHAMPLAIN,

Of Saintonge, Captain in ordinary to the King in the Marine;

OR,

A MOST FAITHFUL JOURNAL OF OBSERVATIONS made in the exploration of New France, describing not only the countries, coasts, rivers, ports, and harbors, with their latitudes, and the various deflections of the Magnetic Needle, but likewise the religious belief of the inhabitants, their superstitions, mode of life and warfare; furnished with numerous illustrations.

Together with two geographical maps: the first for the purposes of navigation, adapted to the compass as used by mariners, which deflects to the north-east; the other in its true meridian, with longitudes and latitudes, to which is added the Voyage to the Strait north of Labrador, from the 53d to the 63d degree of latitude, discovered in 1612 by the English when they were searching for a northerly course to China.

PARIS.

JEAN BERJON, Rue St. Jean de Beauvais, at the Flying Horse, and at his store in the Palace, at the gallery of the Prisoners.

M. DC. XIII.

WITH AUTHORITY OF THE KING.

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THIRD VOYAGE

OF

SIEUR DE CHAMPLAIN,

IN THE YEAR 1611.

CHAPTER I.

DEPARTURE FROM FRANCE TO RETURN TO NEW FRANCE. — THE DANGERS AND OTHER EVENTS WHICH OCCURRED UP TO THE TIME OF ARRIVAL AT THE SETTLEMENT.

WE ſet out from Honfleur on the firſt day of March. The wind was favorable until the eighth, when we were oppoſed by a wind ſouth-ſouthweſt and weſt-northweſt, driving us as far as latitude 42°, without our being able to make a ſouthing, ſo as to ſail ſtraight forward on our courſe. Accordingly after encountering ſeveral heavy winds, and being kept back by bad weather, we nevertheleſs, through great difficulty and hardſhip, and by ſailing on different tacks, ſucceeded in arriving within eighty leagues of the Grand Bank, where the freſh fiſhery is carried on. Here we encountered ice thirty or forty fathoms high, or more, which led us to conſider what courſe we ought to take, fearing that we might fall in

with

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with more during the night, or that the wind changing would drive us on to it. We alſo concluded that this would not be the laſt, ſince we had ſet out from France too early in the ſeaſon. We ſailed accordingly during that day with ſhort ſail, as near the wind as we could. When night came, the fog aroſe ſo thick and obſcure that we could ſcarcely ſee the ſhip's length. About eleven o'clock at night, more ice was ſeen, which alarmed us. But through the energy of the ſailors we avoided it. Suppoſing that we had paſſed all danger, we met with ſtill more ice, which the ſailors ſaw ahead of our veſſel, but not until we were almoſt upon it. When all had committed themſelves to God, having given up all hope of avoiding colliſion with this ice, which was already under our bowſprit, they cried to the helmſman to bear off; and this ice which was very extenſive drove in ſuch a manner that it paſſed by without ſtriking our veſſel, which ſtopped ſhort, and remained as ſtill as if it had never moved, to let it paſs. Although the danger was over, our blood was not ſo quickly cooled, ſo great had been our fear, and we praiſed God for delivering us from ſo imminent a peril. This experience being over, we paſſed the ſame night two or three other maſſes of ice, not leſs dangerous than the former ones. There was at the ſame time a dripping fog, and it was ſo cold that we could ſcarcely get warm. The next day we met ſeveral other large and very high maſſes of ice, which, in the diſtance, looked like iſlands. We, however, avoided them all, and reached the Grand Bank, where we were detained by bad weather for the ſpace of ſix days. The wind growing a little milder, and very favorable, we left the banks in latitude 44° 30′, which was the fartheſt ſouth we could go. After ſailing ſome ſixty leagues

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leagues weſt-northweſt, we ſaw a veſſel coming down to make us out, but which afterwards wore off to the eaſt-northeaſt, to avoid a large bank of ice, which covered the entire extent of our line of viſion. Concluding that there was a paſſage through the middle of this great floe, which was divided into two parts, we entered, in purſuance of our courſe, between the two, and ſailed ſome ten leagues without ſeeing anything, contrary to our conjecture of a fine paſſage through, until evening, when we found the floe cloſed up. This gave us much anxiety as to what was to be done, the night being at hand and there being no moon, which deprived us of all means of returning to the point whence we had come. Yet, after due deliberation, it was reſolved to try to find again the entrance by which we had come, which we ſet about accompliſhing. But the night coming on with fog, rain, ſnow, and a wind ſo violent that we could ſcarcely carry our mainſail, every trace of our way was loſt. For, as we were expecting to avoid the ice ſo as to paſs out, the wind had already cloſed up the paſſage, ſo that we were obliged to return to the other tack. We were unable to remain longer than a quarter of an hour on one tack before taking another, in order to avoid the numerous maſſes of ice drifting about on all ſides. We thought more than twenty times that we should never eſcape with our lives. The entire night was ſpent amid difficulties and hardſhips. Never was the watch better kept, for nobody wiſhed to reſt, but to ſtrive to eſcape from the ice and danger. The cold was ſo great, that all the ropes of the veſſel were ſo frozen and covered with large icicles that the men could not work her nor ſtick to the deck. Thus we ran, on this tack and that, awaiting with hope the daylight.

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light. But when it came, attended by a fog, and we ſaw that our labor and hardſhip could not avail us anything, we determined to go to a maſs of ice, where we ſhould be ſheltered from the violent wind which was blowing; to haul everything down, and allow ourſelves to be driven along with the ice, ſo that when at ſome diſtance from the reſt of the ice we could make ſail again, and go back to the above-mentioned bank and manage as before, until the fog ſhould paſs away, when we might go out as quickly as poſſible. Thus we continued the entire day until the morning of the next day, when we ſet ſail, now on this tack now on that, finding ourſelves everywhere encloſed amid large floes of ice, as if in lakes on the mainland. At evening we ſighted a veſſel on the other ſide of one of theſe banks of ice, which, I am ſure, was in no leſs anxiety than ourſelves. Thus we remained four or five days, expoſed to theſe riſks and extreme hardſhips, until one morning on looking out in all directions, although we could ſee no opening, yet in one place it ſeemed as if the ice was not thick, and that we could eaſily paſs through. We got under weigh, and paſſed by a large number of *bourguignons;* that is, pieces of ice ſeparated from the large banks by the violence of the winds. Having reached this bank of ice, the ſailors proceeded to provide themſelves with large oars and pieces of wood, in order to keep off the blocks of ice we met. In this way we paſſed this bank, but not without touching ſome pieces of ice, which did no good to our veſſel, although they inflicted no eſſential damage. Being outſide, we praiſed God for our deliverance. Continuing our courſe on the next day, we encountered other pieces, in which we became ſo involved that we found ourſelves ſurrounded

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rounded on all ſides, except where we had entered. It was accordingly neceſſary to turn back, and endeavor to double the ſouthern point. This we did not ſucceed in doing until the ſecond day, paſſing by ſeveral ſmall pieces of ice, which had been ſeparated from the main bank. This latter was in latitude 44° 30′. We ſailed until the morning of the next day, towards the northweſt, north-northweſt, when we met another large ice bank, extending as far as we could ſee eaſt and weſt. This, in the diſtance, ſeemed like land, for it was ſo level that it might properly be ſaid to have been made ſo on purpoſe. It was more than eighteen feet high, extending twice as far under water. We calculated that we were only ſome fifteen leagues from Cape Breton, it being the 26th day of the month. Theſe numerous encounters with ice troubled us greatly. We were alſo fearful that the paſſage between Capes Breton and Raye would be cloſed, and that we ſhould be obliged to keep out to ſea a long time before being able to enter. Unable to do anything elſe, we were obliged to run out to ſea again ſome four or five leagues, in order to double another point of the above-mentioned grand ice bank, which continued on our weſt-ſouthweſt. After turning on the other tack to the northweſt, in order to double this point, we ſailed some ſeven leagues, and then ſteered to the north-northweſt ſome three leagues, when we obſerved another ice bank. The night approached, and the fog came on ſo that we put to ſea to paſs the remainder of the night, purpoſing at daybreak to return and reconnoitre the laſt mentioned ice. On the twenty-ſeventh day of the month, we ſighted land weſt-northweſt of us, ſeeing no ice on the north-northeaſt. We approached nearer for the ſake of a better obſervation,

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obſervation, and found that it was Canſeau. This led us to bear off to the north for Cape Breton Iſland; but we had ſcarcely ſailed two leagues when we encountered an ice bank on the northeaſt. Night coming on, we were obliged to put out to ſea until the next day, when we ſailed northeaſt, and encountered more ice, bearing eaſt, eaſt-southeaſt from us, along which we coaſted heading northeaſt and north for more than fifteen leagues. At laſt we were obliged to ſail towards the weſt, greatly to our regret, inaſmuch as we could find no paſſage, and ſhould be obliged to withdraw and ſail back on our track. Unfortunately for us we were overtaken by a calm, ſo that it ſeemed as if the ſwell of the ſea would throw us upon the ice bank juſt mentioned, and we got ready to launch our little boat, to uſe in caſe of neceſſity. If we had taken refuge on the above-mentioned ice it would only have been to languiſh and die in miſery. While we were deliberating whether to launch our boat, a freſh breeze aroſe to our great delight, and thus we eſcaped from the ice. After we had ſailed two leagues, night came on, with a very thick fog, cauſing us to haul down our ſail, as we could not ſee, and as there were ſeveral large pieces of ice in our way, which we were afraid of ſtriking. Thus we remained the entire night until the next day, which was the twenty-ninth, when the fog increaſed to ſuch an extent that we could ſcarcely ſee the length of the veſſel. There was alſo very little wind. Yet we did not fail to ſet ſail, in order to avoid the ice. But, although expecting to extricate ourſelves, we found ourſelves ſo involved in it that we could not tell on which ſide to tack. We were accordingly again compelled to lower ſail, and drift until the ice ſhould allow us to make ſail.

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ſail. We made a hundred tacks on one ſide and the other, ſeveral times fearing that we were loſt. The moſt ſelf-poſſeſſed would have loſt all judgment in ſuch a juncture; even the greateſt navigator in the world. What alarmed us ſtill more was the ſhort diſtance we could ſee, and the fact that the night was coming on, and that we could not make a ſhift of a quarter of a league without finding a bank or ſome ice, and a great deal of floating ice, the ſmalleſt piece of which would have been ſufficient to cauſe the loſs of any veſſel whatever. Now, while we were ſtill ſailing along amid the ice, there aroſe ſo ſtrong a wind that in a ſhort time the fog broke away, affording us a view, and ſuddenly giving us a clear air and fair ſun. Looking around about us, we found that we were ſhut up in a little lake, not ſo much as a league and a half in circuit. On the north we perceived the iſland of Cape Breton, nearly four leagues diſtant, and it ſeemed to us that the paſſage-way to Cape Breton was ſtill cloſed. We alſo ſaw a ſmall ice bank aſtern of our veſſel, and the ocean beyond that, which led us to reſolve to go beyond the bank, which was divided. This we ſucceeded in accompliſhing without ſtriking our veſſel, putting out to ſea for the night, and paſſing to the ſoutheaſt of the ice. Thinking now that we could double this ice bank, we ſailed eaſt-northeaſt ſome fifteen leagues, perceiving only a little piece of ice. At night we hauled down the ſail until the next day, when we perceived another ice bank to the north of us, extending as far as we could ſee. We had drifted to within nearly half a league of it, when we hoiſted ſail, continuing to coaſt along this ice in order to find the end of it. While ſailing along, we ſighted on the firſt day of May a veſſel amid the ice, which,

as

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as well as ourſelves, had found it difficult to eſcape from it. We backed our ſails in order to await the former, which came full upon us, ſince we were deſirous of aſcertaining whether it had ſeen other ice. On its approach we ſaw that it was the ſon[1] of Sieur de Poutrincourt, on his way to viſit his father at the ſettlement of Port Royal. He had left France three months before, not without much reluctance, I think, and ſtill they were nearly a hundred and forty leagues from Port Royal, and well out of their true courſe. We told them we had ſighted the iſlands of Canſeau, much to their ſatisfaction, I think, as they had not as yet ſighted any land, and were ſteering ſtraight between Cape St. Lawrence and Cape Raye, in which direction they would not have found Port Royal, except by going overland. After a brief conference with each other we ſeparated, each following his own courſe. The next day we ſighted the iſlands of St. Pierre, finding no ice. Continuing our courſe we ſighted on the following day, the third of the month, Cape Raye, alſo without finding ice. On the fourth we ſighted the iſland of St. Paul, and Cape St. Lawrence, being ſome eight leagues north of the latter. The next day we ſighted Gaſpé. On the ſeventh we were oppoſed by a northweſt wind, which drove us out of our courſe nearly thirty-five leagues, when the wind lulled, and was in our favor as far as Tadouſſac, which we reached on the 13th day of May.[2] Here we diſcharged a cannon to notify the ſavages, in order to obtain news from our ſettlement

[1] This was Charles de Biencourt, Sieur de Saint Juſt. He was cloſely aſſociated with his father, Sieur de Poutrincourt, in his colony at Port Royal. *Vide* Vol. I. p. 122, note 77.

[2] They left Honfleur on the firſt day of March, and were thus ſeventy-four days in reaching Tadouſſac. The voyage was uſually made in favorable weather in thirty days.

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ment at Quebec. The country was ſtill almoſt entirely covered with ſnow. There came out to us ſome canoes, informing us that one of our pataches had been in the harbor for a month, and that three veſſels had arrived eight days before. We lowered our boat and viſited theſe ſavages, who were in a very miſerable condition, having only a few articles to barter to ſatisfy their immediate wants. Beſides they deſired to wait until ſeveral veſſels ſhould meet, ſo that there might be a better market for their merchandiſe. Therefore they are miſtaken who expect to gain an advantage by coming firſt, for theſe people are very ſagacious and cunning.

On the 17th of the month I ſet out from Tadouſſac for the great fall,[8] to meet the Algonquin ſavages and other tribes, who had promiſed the year before to go there with my man, whom I had ſent to them, that I might learn from him what he might ſee during the winter. Thoſe at this harbor who ſuſpected where I was going, in accordance with the promiſes which I had made to the ſavages, as ſtated above, began to build ſeveral ſmall barques, that they might follow me as ſoon as poſſible. And ſeveral, as I learned before ſetting out from France, had ſome ſhips and pataches fitted out in view of our voyage, hoping to return rich, as from a voyage to the Indies.

Pont Gravé remained at Tadouſſac expecting, if he did nothing there, to take a patache and meet me at the fall. Between Tadouſſac and Quebec our barque made much water, which obliged me to ſtop at Quebec and repair the leak. This was on the 21ſt day of May.

CHAPTER II.

[8] The Falls of St. Louis, near Montreal, now more commonly known as the La Chine Rapids.

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CHAPTER II.

LANDING AT QUEBEC TO REPAIR THE BARQUE. — DEPARTURE FROM QUEBEC FOR THE FALL, TO MEET THE SAVAGES, AND SEARCH OUT A PLACE APPROPRIATE FOR A SETTLEMENT.

ON going aſhore I found Sieur du Parc, who had ſpent the winter at the ſettlement. He and all his companions were very well, and had not ſuffered any ſickneſs. Game, both large and ſmall, had been abundant during the entire winter, as they told me. I found there the Indian captain, named *Batiſcan*, and ſome Algonquins, who ſaid they were waiting for me, being unwilling to return to Tadouſſac without ſeeing me. I propoſed to them to take one of our company to the *Trois Rivières* to explore the place, but being unable to obtain anything from them this year I put it off until the next. Still I did not fail to inform myſelf particularly regarding the origin of the people living there, of which they told me with exactneſs. I aſked them for one of their canoes, which they were unwilling to part with on any terms, becauſe of their own need of it. For I had planned to ſend two or three men to explore the neighborhood of the Trois Rivières, and aſcertain what there was there. This, to my great regret, I was unable to accompliſh, and poſtponed the project to the firſt opportunity that might preſent itſelf.

Meanwhile I urged on the repairs to our barque. When it was ready, a young man from La Rochelle, named Treſart, aſked me to permit him to accompany me to the above-mentioned

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mentioned fall. This I refuſed, replying that I had ſpecial plans of my own, and that I did not wiſh to conduct any one to my prejudice, adding that there were other companies than mine there, and that I did not care to open up a way and ſerve as guide, and that he could make the voyage well enough alone and without my help.

The ſame day I ſet out from Quebec, and arrived at the great fall on the twenty-eighth of May. But I found none of the ſavages who had promiſed me to be there on this day. I entered at once a poor canoe, together with the ſavage I had taken to France and one of my own men. After examining the two ſhores, both in the woods and on the river bank, in order to find a ſpot favorable for the location of a ſettlement, and to get a place ready for building, I went ſome eight leagues by land along the great fall and through the woods, which are very open, as far as a lake,[4] whither our ſavage conducted me. Here I obſerved the country very carefully. But in all that I ſaw, I found no place more favorable than a little ſpot to which barques and ſhallops can eaſily aſcend, with the help of a ſtrong wind or by taking a winding courſe, in conſequence of the ſtrong current. But above this place, which we named *La Place Royale*, at the diſtance of a league from Mont Royal, there are a great many little rocks and ſhoals, which are very dangerous. Near Place Royale there is a little river, extending ſome diſtance into the interior, along the entire length of which there are more than ſixty acres of land cleared up and like meadows, where grain can be ſown and gardens made. Formerly

[4] This journey of eight leagues would take them as far as the Lake of Two Mountains.

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merly ſavages tilled theſe lands,[5] but they abandoned them on account of their wars, in which they were conſtantly engaged. There is alſo a large number of other fine paſtures, where any number of cattle can graze. There are alſo the various kinds of trees found in France, together with many vines, nut and plum trees, cherries, ſtrawberries, and other kinds of good fruit. Among the reſt there is a very excellent one, with a ſweet taſte like that of plantains, a fruit of the Indies, as white as ſnow, with a leaf reſembling that of nettles, and which

[5] This little river is mentioned by Champlain in his Voyage of 1603, Vol. I. p. 268. It is repreſented on early maps as formed by two ſmall ſtreams, flowing, one from the north or northeaſtern, and the other from the ſouthern ſide of the mountain, in the rear of the city of Montreal, which unite ſome diſtance before they reach the St. Lawrence, flowing into that river at Point Callières. Theſe little brooks are laid down on Champlain's local map, *Le Grand Sault St. Louis*, on Charlevoix's *Carte de l'Iſle de Montréal*, 1744, and on Bellin's *L'Iſle de Montréal*, 1764; but they have diſappeared on modern maps, and probably are either extinct or are loſt in the ſewerage of the city, of which they have become a part. We have called the ſtream formed by theſe two brooks, note 190, Vol. I., *Rivière St. Pierre*. On Potherie's map, the only ſtream coming from the interior is ſo named. *Vide Hiſtoire de L'Amerique* par M. de Bacqueville de la Potherie, 1722, p. 311. On a map in Greig's *Hochelaga Depicta*, 1839, it is called St. Peter's River. The ſame ſtream on Bouchette's map, 1830, is denominated Little River. It ſeems not unlikely that a part of it was called, at one time, Rivière St. Pierre, and another part Petite Rivière.

It is plain that on this ſtream was ſituated the ſixty acres of cleared land alluded to in the text as formerly occupied by the ſavages.

It will be remembered that ſeventy-ſix years anterior to this, in 1535, Jacques Cartier diſcovered this place, which was then the ſeat of a large and flouriſhing Indian town. It is to be regretted that Champlain did not inform us more definitely as to the hiſtory of the former occupants of the ſoil. Some important, and we think concluſive, reaſons have been aſſigned for ſuppoſing that they were a tribe of the Iroquois. Among others may be mentioned the ſimilarity in the conſtruction of their towns and houſes or cabins, the identity of their language as determined by a collation of the words found in Cartier's journal with the language of the Iroquois; and to theſe may be added the traditions obtained by miſſionaries and others, as cited by Laverdière, to which we muſt not, however, attach too much value. *Vide Laverdière in loco*. While it ſeems probable that the former occupants were of the Iroquois family, it is impoſſible to determine whether on retiring they joined

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which creeps up the trees and along the ground like ivy.[6] Fiſh are very abundant, including all the varieties we have in France, and many very good ones which we do not have. Game is alſo plenty, the birds being of various kinds. There are ſtags, hinds, does, caribous,[7] rabbits, lynxes,[8] bears, beavers, alſo other ſmall animals, and all in ſuch large numbers, that while we were at the fall we were abundantly ſupplied with them.

After a careful examination, we found this place one of the fineſt on this river. I accordingly forthwith gave orders to cut down and clear up the woods in the Place Royale,[9] ſo

joined the Five Nations in the State of New York, or merged themſelves with the Hurons, who were likewiſe of Iroquois origin.

[6] I am unable to identify this plant. Its climbing propenſity and the color of its fruit ſuggeſt *Rhus radicans*, but in other reſpects the ſimilarity fails.

[7] *Cerfs, Daims, Cheureuls, Caribous.* Champlain employs the names of the different ſpecies of the Cerf family as uſed in Europe; but as our ſpecies are different, this uſe of names creates ſome confuſion. There were in Canada, the mooſe, the caribou, the wapiti, and the common red deer. Any enumeration by the early writers muſt include theſe, under whatever names they may be deſcribed. One will be found applying a name to a given ſpecies, while another will apply the ſame name to quite a different ſpecies. Charlevoix mentions the orignal (mooſe) caribou, the hart, and the roebuck. Under the name *hart*, he probably refers to the wapiti, *elaphus Canadenſis*, and *roebuck*, to the common red deer, *Cervus Virginianus*. *Vide Charlevoix's Letters to the Dutcheſs of Lesdiguieres*, 1763, pp. 64–69, alſo Vol. I. of this work, p. 265.

[8] Lynxes, *Loups-ſeruiers*. The compound word *loup-cervier* was ſignificant, and was applied originally to the animal of which the ſtag was its natural prey, *qui attaque les cerfs*. In Europe it deſcribed the lynx, a large powerful animal of the feline race, that might well venture to attack the ſtag. But in Canada this ſpecies is not found. What is known as the Canadian lynx, *Felis Canadenſis*, is only a large ſpecies of cat, which preys upon birds and the ſmaller quadrupeds. Champlain probably gives it the name *loup-ſervier* for the want of one more appropriate. It is a little remarkable that he does not in this liſt mention the American wolf, *Lupus occidentalis*, ſo common in every part of Canada, and which he ſubſequently refers to as the animal eſpecially dreaded by the deer. *Vide poſtea*, pp. 139, 157.

[9] The ſite of Place Royale was on Point Callières, ſo named in honor of Chevalier Louis Hector de Callières Bonnevue, governor of Montreal in 1684.

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ſo as to level it and prepare it for building. The water can eaſily be made to flow around it, making of it a little iſland, ſo that a habitation can be formed as one may wiſh.

There is a little iſland ſome twenty fathoms from Place Royale, about a hundred paces long, where a good and ſtrong ſettlement might be made. There are alſo many meadows, containing very good and rich potter's clay, as well adapted for brick as for building purpoſes, and conſequently a very uſeful article. I had a portion of it worked up, from which I made a wall four feet thick, three or four high, and ten fathoms long, to ſee how it would ſtand during the winter, when the freſhets came down, although I thought the water would not reach up to it, the ground there being twelve feet above the river, which was very high. In the middle of the river there was an iſland about three-quarters of a league around, where a good and ſtrong town could be built. This we named *Iſle de Sainte Hélène*.[10] This river at the fall is like a lake, containing two or three iſlands, and bordered by fine meadows.

On the firſt day of June, Pont Gravé arrived at the fall, having been unable to accompliſh anything at Tadouſſac. A numerous company attended and followed after him to ſhare in the booty, without the hope of which they would have been far in the rear.

Now, while awaiting the ſavages, I had two gardens made, one in the meadows, the other in the woods, which I had cleared up. On the 2d of June I ſowed ſome ſeeds, all of which

[10] It ſeems moſt likely that the name of this iſland was ſuggeſted by the marriage which Champlain had contracted with Hélène Boullé, the year before. This name had been given to ſeveral other places. *Vide* Vol. I. pp. 104, 105.

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which came up finely, and in a ſhort time, atteſting the good quality of the ſoil.

We reſolved to ſend Savignon, our ſavage, together with another, to meet his countrymen, ſo as to haſten their arrival. They heſitated about going in our canoe, of which they were diſtruſtful, it being a very poor one. They ſet out on the 5th. The next day four or five barques arrived as an eſcort for us, ſince they could do nothing at Tadouſſac.

On the 7th I went to explore a little river, along which the ſavages ſometimes go to war, and which flows into the fall of the river of the Iroquois.[11] It is very pleaſant, with meadow land more than three leagues in circuit, and much arable land. It is diſtant a league from the great fall, and a league and a half from Place Royale.

On the 9th our ſavage arrived. He had gone ſomewhat beyond the lake, which is ten leagues long, and which I had ſeen before.[12] But he met no one, and they were unable to go any farther, as their canoe gave out, which obliged them to return. They reported that after paſſing the fall they ſaw an iſland, where there was ſuch a quantity of herons that the air was completely filled with them. There was a young man belonging to Sieur de Monts named Louis, who was very fond of the chaſe. Hearing this, he wiſhed to go and ſatisfy his curioſity, earneſtly entreating our ſavage to take him to the place. To this the ſavage conſented, taking alſo a captain of the Montagnais, a very reſpectable perſon, whoſe name was *Outetoucos*. On the following morning Louis cauſed the two ſavages to be called, and went with them

[11] *Vide* Vol. I. p. 268, note 191. *Walker and Miles's Atlas*, map 186.

[12] The Lake of the Two Mountains. *Vide antea*, note 4.

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them in a canoe to the iſland of the herons. This iſland is in the middle of the fall.[13] Here they captured as many herons and other birds as they wanted, and embarked again in their canoe. Outetoucos, contrary to the wiſh of the other ſavage, and againſt his remonſtrances, deſired to paſs through a very dangerous place, where the water fell more than three feet, ſaying that he had formerly gone this way, which, however, was falſe. He had a long diſcuſſion in oppoſition to our ſavage, who wiſhed to take him on the ſouth ſide, along the mainland,[14] where they uſually go. This, however, Outetoucos did not wiſh, ſaying that there was no danger. Our ſavage finding him obſtinate yielded to his deſire. But he inſiſted that at leaſt a part of the birds in the canoe ſhould be taken out, as it was overloaded, otherwiſe he ſaid it would inevitably fill and be loſt. But to this he would not conſent, ſaying that it would be time enough when they found themſelves in the preſence of danger. They accordingly permitted themſelves to be carried along by the current. But when they reached the precipice, they wanted to throw overboard their load in order to eſcape. It was now, however, too late, for they were completely in the power of the rapid water, and were ſtraightway ſwallowed up in the whirlpools of the fall, which turned them round a thouſand times. For a long time they clung to the boat. Finally the ſwiftneſs of the water wearied them ſo that this poor Louis, who

[13] On Champlain's local map of the Falls of St. Louis, the letter Q is wanting; but the expreſſion, *ceſte iſle eſt au milieu du ſaut*, "in the middle of the fall," as ſuggeſted by Laverdière, indicates that the iſland deſignated by the letter R is Heron Iſland. *Vide poſtea*, R on map at p. 18.

[14] *Grand Tibie*, ſo in the original. This is a typographical error for *grand terre*. *Vide* Champlain, 1632, Quebec ed., p. 842.

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who could not ſwim at all, entirely loſt his preſence of mind, and, the canoe going down, he was obliged to abandon it. As it returned to the ſurface, the two others who kept holding on to it, ſaw Louis no more, and thus he died a ſad death.[15] The two others continued to hold on to the canoe. When, however, they were out of danger, this Outetoucos, being naked and having confidence in his ſwimming powers, abandoned it in the expectation of reaching the ſhore, although the water ſtill ran there with great rapidity. But he was drowned, for he had been ſo weakened and overcome by his efforts that it was impoſſible for him to ſave himſelf after abandoning the canoe. Our ſavage Savignon, underſtanding himſelf better, held firmly to the canoe until it reached an eddy, whither the current had carried it. Here he managed ſo well that, notwithſtanding his ſuffering and wearineſs, he approached the ſhore gradually, when, after throwing the water out of the canoe, he returned in great fear that they would take vengeance upon him, as the ſavages do among themſelves, and related to us this ſad ſtory, which cauſed us great ſorrow.

On the next day I went in another canoe to the fall, together with the ſavage and another member of our company, to ſee the place where they had met with their accident, and find, if poſſible, the remains. But when he ſhowed me the ſpot, I was horrified at beholding ſuch a terrible place, and aſtoniſhed that the deceaſed ſhould have been

[15] The death of this young man may have ſuggeſted the name which was afterward given to the fall. He was, however, it is reaſonable to ſuppoſe, hardly equal in ſanctity of character to the Saint Louis of the French. Hitherto it had been called *Le Grand Saut*. But ſoon after this it began to be called *Grand Saut S. Louys*. *Vide poſtea*, pp. 38, 51, 59.

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been ſo lacking in judgment as to paſs through ſuch a fearful place, when they could have gone another way. For it is impoſſible to go along there, as there are ſeven or eight deſcents of water one after the other, the loweſt three feet high, the ſeething and boiling of the water being fearful. A part of the fall was all white with foam, indicating the worſt ſpot, the noiſe of which was like thunder, the air reſounding with the echo of the cataracts. After viewing and carefully examining this place, and ſearching along the river bank for the dead bodies, another very light ſhallop having proceeded meanwhile on the other bank alſo, we returned without finding anything.

CHAPTER III.

Champlain's Explanation of the accompanying Map.

Le Grand Sault St. Louis.

A. Small place that I had cleared up. *B*. Small pond. *C*. Small iſlet, where I had a ſtone wall made. *D*. Small brook, where the barques are kept. *E*. Meadows where the ſavages ſtay when they come to this region. *F*. Mountains ſeen in the interior. *G*. Small pond. *H*. Mont Royal. *I*. Small brook. *L*. The fall. *M*. Place on the north ſide, where the ſavages transfer their canoes by land. *N*. Spot where one of our men and a ſavage were drowned. *O*. Small rocky iſlet. *P*. Another iſlet where birds make their neſts. *Q*. Heron iſland. *R*. Another iſland in the fall. *S*. Small iſlet. *T*. Small round iſlet. *V*. Another iſlet half covered with water. *X*. Another iſlet, where there are many river birds. *Y*. Meadows. *Z*. Small river. 2. Very large and fine iſlands. 3. Places which are bare when the water is low, where there are great eddies, as at the main fall. 4. Meadows covered with water. 5. Very ſhallow places. 6. Another little iſlet. 7. Small rocks. 8. Iſland St. Hélène. 9. Small iſland without trees. 8. Marſhes connecting with the great fall.

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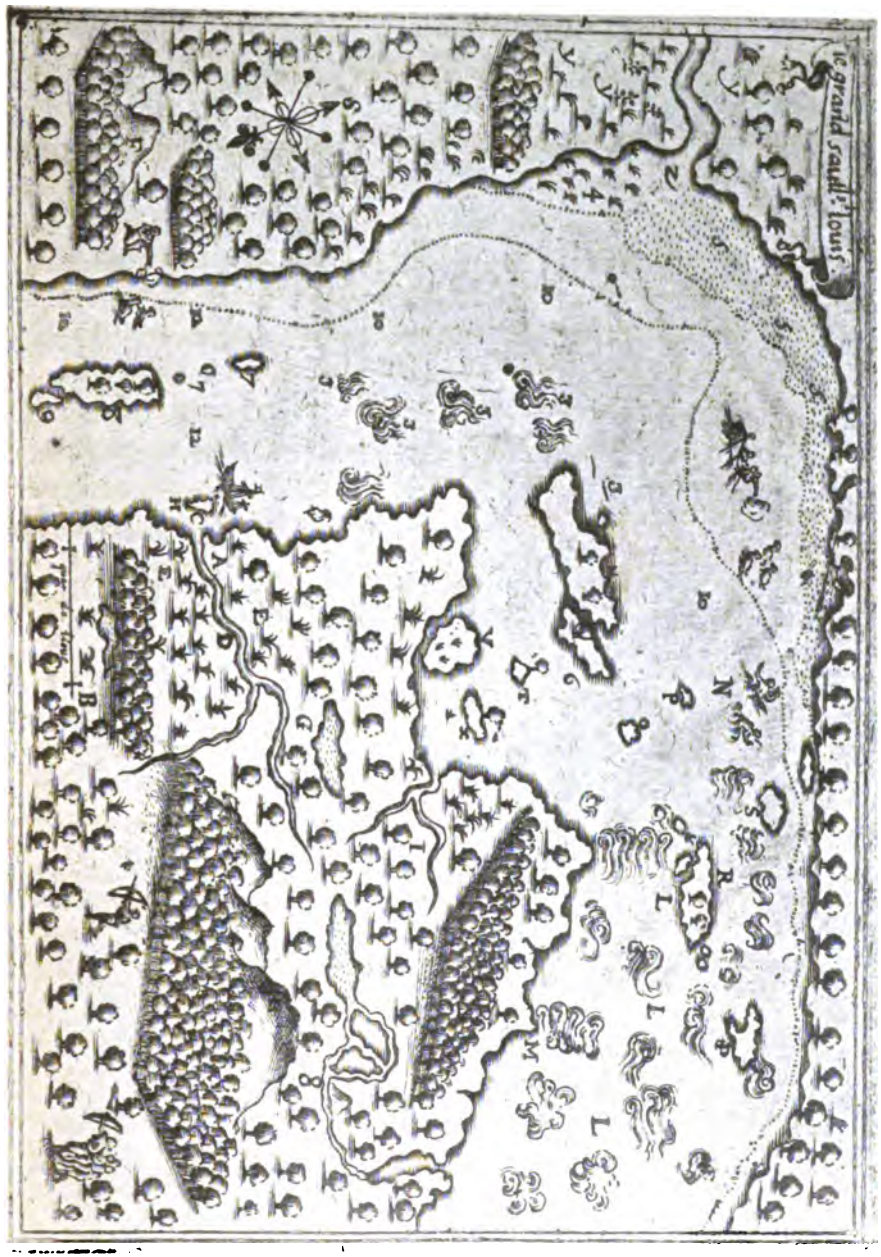

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CHAPTER III.

TWO HUNDRED SAVAGES RETURN THE FRENCHMAN WHO HAD BEEN ENTRUSTED TO THEM, AND RECEIVE THE SAVAGE WHO HAD COME BACK FROM FRANCE. — VARIOUS INTERVIEWS ON BOTH SIDES.

ON the thirteenth day of the month[16] two hundred Charioquois[17] ſavages, together with the captains Ochateguin, Iroquet, and Tregouaroti, brother of our ſavage, brought back my ſervant.[18] We were greatly pleaſed to ſee them. I went to meet them in a canoe with our ſavage. As they were approaching ſlowly and in order, our men prepared to ſalute them with a diſcharge of arquebuſes, muſkets, and ſmall pieces. When they were near at hand, they all ſet to ſhouting together, and one of the chiefs gave orders that they ſhould make their harangue, in which they greatly praiſed us, commending us as truthful, inaſmuch as I had kept the promiſe to meet them at this fall. After they had made three more ſhouts, there was a diſcharge of muſketry twice from thirteen barques or pataches that were there. This alarmed them ſo, that they begged me to aſſure them that there ſhould be no more firing, ſaying that the greater part of them had never ſeen Chriſtians, nor heard thunderings of that ſort, and that they

[16] June 13th.

[17] *Charioquois.* In the iſſue of 1632, p. 397, Champlain has *Sauuages Hurons.* It is probable that Charioquois was only a chief of the Hurons.

[18] This was the young man that had been ſent to paſs the winter with the Indians, in exchange for the ſavage which had accompanied Champlain to France. *Vide antea*, Vol. II. p. 246.

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they were afraid of its harming them, but that they were greatly pleaſed to ſee our ſavage in health, whom they ſuppoſed was dead, as had been reported by ſome Algonquins, who had heard ſo from the Montagnais. The ſavage commended the treatment I had ſhown him in France, and the remarkable objects he had ſeen, at which all wondered, and went away quietly to their cabins, expecting that on the next day I would ſhow them the place where I wiſhed to have them dwell. I ſaw alſo my ſervant, who was dreſſed in the coſtume of the ſavages, who commended the treatment he had received from them. He informed me of all he had ſeen and learned during the winter, from the ſavages.

The next day I ſhowed them a ſpot for their cabins, in regard to which the elders and principal ones conſulted very privately. After their long conſultation they ſent for me alone and my ſervant, who had learned their language very well. They told him they deſired a cloſe alliance with me, and were ſorry to ſee here all theſe ſhallops, and that our ſavage had told them he did not know them at all nor their intentions, and that it was clear that they were attracted only by their deſire of gain and their avarice, and that when their aſſiſtance was needed they would refuſe it, and would not act as I did in offering to go with my companions to their country and aſſiſt them, of all of which I had given them proofs in the paſt. They praiſed me for the treatment I had ſhown our ſavage, which was that of a brother, and had put them under ſuch obligations of good will to me, that they ſaid they would endeavor to comply with anything I might deſire from them, but that they feared that

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that the other boats would do them ſome harm. I aſſured them that they would not, and that we were all under one king, whom our ſavage had ſeen, and belonged to the ſame nation, though matters of buſineſs were confined to individuals, and that they had no occaſion to fear, but might feel as much ſecurity as if they were in their own country. After conſiderable converſation, they made me a preſent of a hundred caſtors. I gave them in exchange other kinds of merchandiſe. They told me there were more than four hundred ſavages of their country who had purpoſed to come, but had been prevented by the following repreſentations of an Iroquois priſoner, who had belonged to me, but had eſcaped to his own country. He had reported, they ſaid, that I had given him his liberty and ſome merchandiſe, and that I purpoſed to go to the fall with ſix hundred Iroquois to meet the Algonquins and kill them all, adding that the fear arouſed by this intelligence had alone prevented them from coming. I replied that the priſoner in queſtion had eſcaped without my leave, that our ſavage knew very well how he went away, and that there was no thought of abandoning their alliance, as they had heard, ſince I had engaged in war with them, and ſent my ſervant to their country to foſter their friendſhip, which was ſtill farther confirmed by my keeping my promiſe to them in ſo faithful a manner.

They replied that, ſo far as they were concerned, they had never thought of this; that they were well aware that all this talk was far from the truth, and that if they had believed the contrary they would not have come, but that the others were afraid, never having ſeen a Frenchman except my ſervant. They told me alſo that three hundred Algonquins

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Algonquins would come in five or ſix days, if we would wait for them, to unite with themſelves in war againſt the Iroquois; that, however, they would return without doing ſo unleſs I went. I talked a great deal with them about the ſource of the great river and their country, and they gave me detailed information about their rivers, falls, lakes and lands, as alſo about the tribes living there, and what is to be found in the region. Four of them aſſured me that they had ſeen a ſea at a great diſtance from their country, but that it was difficult to go there, not only on account of the wars, but of the intervening wilderneſs. They told me alſo that the winter before ſome ſavages had come from the direction of Florida, beyond the country of the Iroquois, who lived near our ocean, and were in alliance with theſe ſavages. In a word, they made me a very exact ſtatement, indicating by drawings all the places where they had been, and taking pleaſure in talking to me about them; and for my part I did not tire of liſtening to them, as they confirmed points in regard to which I had been before in doubt. After all this converſation was concluded, I told them that we would trade for the few articles they had, which was done the next day. Each one of the barques carried away its portion; we on our ſide had all the hardſhip and venture; the others, who had not troubled themſelves about any explorations, had the booty, the only thing that urges them to activity, in which they employ no capital and venture nothing.

The next day, after bartering what little they had, they made a barricade about their dwelling, partly in the direction of the wood, and partly in that of our pataches; and this they ſaid they did for their ſecurity, in order to avoid the ſurpriſes

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ſurpriſes of their enemies, which we took for the truth. On the coming night, they called our ſavage, who was ſleeping on my patache, and my ſervant, who went to them. After a great deal of converſation, about midnight they had me called alſo. Entering their cabins, I found them all ſeated in council. They had me ſit down near them, ſaying that when they met for the purpoſe of conſidering a matter, it was their cuſtom to do ſo at night, that they might not be diverted by anything from attention to the ſubject in hand; that at night one thought only of liſtening, while during the day the thoughts were diſtracted by other objects.

But in my opinion, confiding in me, they deſired to tell me privately their purpoſe. Beſides, they were afraid of the other pataches, as they ſubſequently gave me to underſtand. For they told me that they were uneaſy at ſeeing ſo many Frenchmen, who were not eſpecially united to one another, and that they had deſired to ſee me alone; that ſome of them had been beaten; that they were as kindly diſpoſed towards me as towards their own children, confiding ſo much in me that they would do whatever I told them to do, but that they greatly miſtruſted the others; that if I returned I might take as many of their people as I wiſhed, if it were under the guidance of a chief; and that they ſent for me to aſſure me anew of their friendſhip, which would never be broken, and to expreſs the hope that I might never be ill diſpoſed towards them; and being aware that I had determined to viſit their country, they ſaid they would ſhow it to me at the riſk of their lives, giving me the aſſiſtance of a large number of men, who could go everywhere; and that in

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in future we ſhould expect ſuch treatment from them as they had received from us.

Straightway they brought fifty caſtors and four ſtrings of beads, which they value as we do gold chains, ſaying that I ſhould ſhare theſe with my brother, referring to Pont Gravé, we being preſent together; that theſe preſents were ſent by other captains, who had never ſeen me; that they deſired to continue friends to me; that if any of the French wiſhed to go with them, they ſhould be greatly pleaſed to have them do ſo; and that they deſired more than ever to eſtabliſh a firm friendſhip. After much converſation with them, I propoſed that inaſmuch as they were deſirous to have me viſit their country, I would petition His Majeſty to aſſiſt us to the extent of forty or fifty men, equipped with what was neceſſary for the journey, and that I would embark with them on condition that they would furniſh us the neceſſary proviſions for the journey, and that I would take preſents for the chiefs of the country through which we ſhould paſs, when we would return to our ſettlement to ſpend the winter; that moreover, if I found their country favorable and fertile, we would make many ſettlements there, by which means we ſhould have frequent intercourſe with each other, living happily in the future in the fear of God, whom we would make known to them. They were well pleaſed with this propoſition, and begged me to ſhake hands upon it, ſaying that they on their part would do all that was poſſible for its fulfilment; that, in regard to proviſions, we ſhould be as well ſupplied as they themſelves, aſſuring me again that they would ſhow me what I deſired to ſee. Thereupon, I took leave of them at daybreak, thanking them for their

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their willingneſs to carry out my wiſhes, and entreating them to continue to entertain the ſame feelings.

On the next day, the 17th, they ſaid that they were going caſtor-hunting, and that they would all return. On the following morning they finiſhed bartering what little they had, when they embarked in their canoes, aſking us not to take any ſteps towards taking down their dwellings, which we promiſed them. Then they ſeparated from each other, pretending to go a hunting in different directions. They left our ſavage with me that we might have leſs diſtruſt in them. But they had appointed themſelves a rendezvous above the fall, where they knew well enough that we could not go with our barques. Meanwhile, we awaited them in accordance with what they had told us.

The next day there came two ſavages, one Iroquet, the other the brother of our Savignon. They came to get the latter, and aſk me in behalf of all their companions to go alone with my ſervant to where they were encamped, as they had ſomething of importance to tell me, which they were unwilling to communicate to any Frenchmen. I promiſed them that I would go.

The following day I gave ſome trifles to Savignon, who ſet out much pleaſed, giving me to underſtand that he was about to live a very irkſome life in compariſon with that which he had led in France. He expreſſed much regret at ſeparation, but I was very glad to be relieved of the care of him. The two captains told me that on the morning of the next day they would ſend for me, which they did. I embarked, accompanied by my ſervant, with thoſe who came. Having arrived at the fall, we went ſome eight leagues into

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the woods, where they were encamped on the ſhore of a lake, where I had been before.[19] They were much pleaſed at ſeeing me, and began to ſhout after their cuſtom. Our Indian came out to meet me, and aſk me to go to the cabin of his brother, where he at once had ſome meat and fiſh put on the fire for my entertainment. While I was there, a banquet was held, to which all the leading Indians were invited. I was not forgotten, although I had already eaten ſufficiently; but, in order not to violate the cuſtom of the country, I attended. After banqueting, they went into the woods to hold their council, and meanwhile I amuſed myſelf in looking at the country round about, which is very pleaſant.

Some time after they called me, in order to communicate to me what they had reſolved upon. I proceeded to them accordingly with my ſervant. After I had ſeated myſelf by their ſide, they ſaid they were very glad to ſee me, and to find that I had not failed to keep my word in what I had promiſed them; ſaying that they felt it an additional proof of my affection that I continued the alliance with them, and that before ſetting out they deſired to take leave of me, as it would have been a very great diſappointment to them to go away without ſeeing me, thinking that I would in that caſe have been ill diſpoſed towards them. They ſaid alſo that what had led them to ſay they were going a hunting, and build the barricade, was not the fear of their enemies nor the deſire of hunting, but their fear of all the other patachés accompanying me, inaſmuch as they had heard it ſaid

[19] This was doubtleſs on the Lake of Two Mountains.

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ſaid that on the night they ſent for me they were all to be killed, and that I ſhould not be able to protect them from the others who were much more numerous; ſo that in order to get away they made uſe of this ruſe. But they ſaid if there had been only our two pataches they would have ſtayed ſome days longer, and they begged that, when I returned with my companions, I would not bring any others. To this I replied that I did not bring theſe, but that they followed without my invitation; that in the future, however, I would come in another manner; at which explanation they were much pleaſed.

And now they began again to repeat what they had promiſed me in regard to the exploration of the country, while I promiſed, with the help of God, to fulfil what I had told them. They beſought me again to give them a man, and I replied that if there was any one among us who was willing to go, I ſhould be well pleaſed.

They told me there was a merchant, named Bouyer, commander of a patache, who had aſked them to take a young man, which requeſt, however, they had been unwilling to grant before aſcertaining whether this was agreeable to me, as they did not know whether we were friends, ſince he had come in my company to trade with them; alſo that they were in no wiſe under any obligations to him, but that he had offered to make them large preſents.

I replied that we were in no wiſe enemies, and that they had often ſeen us converſing with each other; but that in regard to traffic each did what he could, and that the above-named Bouyer was perhaps deſirous of ſending this young man as I had ſent mine, hoping for ſome return in

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in the future, which I could alſo lay claim to from them; that, however, they muſt judge towards whom they had the greateſt obligations, and from whom they were to expect the moſt.

They ſaid there was no compariſon between the obligations in the two caſes, not only in view of the help I had rendered them in their wars againſt their enemies, but alſo of the offer of my perſonal aſſiſtance in the future, in all of which they had found me faithful to the truth, adding that all depended on my pleaſure. They ſaid moreover that what made them ſpeak of the matter was the preſents he had offered them, and that, if this young man ſhould go with them, it would not put them under ſuch obligations to this Bouyer as they were under to me, and that it would have no influence upon the future, ſince they only took him on account of the preſents from Bouyer.

I replied that it was indifferent to me whether they took him or not, and in fact that if they took him for a ſmall conſideration I ſhould be diſpleaſed at it, but if in return for valuable preſents, I ſhould be ſatisfied, provided he ſtayed with Iroquet; which they promiſed me. Then there was made on both ſides a final ſtatement of our agreements. They had with them one who had three times been made priſoner by the Iroquois, but had been ſucceſsful in eſcaping. This one reſolved to go, with nine others, to war, for the ſake of revenge for the cruelties his enemies had cauſed him to ſuffer. All the captains begged me to diſſuade him if poſſible, ſince he was very valiant, and they were afraid that, advancing boldly towards the enemy, and ſupported by a ſmall force only, he would never return. To ſatisfy them I endeavored to

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to do ſo, and urged all the reaſons I could, which, however, availed little; for he, ſhowing me a portion of his fingers cut off, alſo great cuts and burns on his body, as evidences of the manner they had tortured him, ſaid that it was impoſſible for him to live without killing ſome of his enemies and having vengeance, and that his heart told him he muſt ſet out as ſoon as poſſible, as he did, firmly reſolved to behave well.

After concluding with them, I aſked them to take me back in our patache. To accompliſh this, they got ready eight canoes in order to paſs the fall, ſtripping themſelves naked, and directing me to go only in my ſhirt. For it often happens that ſome are loſt in paſſing the fall. Conſequently, they keep cloſe to each other, ſo as to render aſſiſtance at once, if any canoe ſhould happen to turn over. They ſaid to me, If yours ſhould unfortunately overturn, not knowing how to ſwim, you muſt not think of abandoning it, and muſt cling to the little pieces in the middle of it, for we can eaſily reſcue you. I am ſure that even the moſt ſelf-poſſeſſed perſons in the world, who have not ſeen this place nor paſſed it in little boats ſuch as they have, could not do ſo without the greateſt apprehenſion. But theſe people are ſo ſkilful in paſſing falls, that it is an eaſy matter for them. I paſſed with them, which I had never before done, nor any other Chriſtian, except my above-mentioned ſervant. Then we reached our barques, where I lodged a large number of them, and had ſome converſation with the before-mentioned Bouyer in view of the fear he entertained that I ſhould prevent his ſervant from going with the ſavages. They returned the next day with the young man, who proved expenſive to his maſter who had expected, in my opinion, to recover the loſſes

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loſſes of his voyage, which were very conſiderable, like thoſe of many others.

One of our young men also determined to go with theſe ſavages, who are Charioquois, living at a diſtance of ſome one hundred and fifty leagues from the fall. He went with the brother of Savignon, one of the captains, who promiſed me to ſhow him all that could be ſeen. Bouyer's man went with the above-mentioned Iroquet, an Algonquin, who lives ſome eighty leagues from the fall. Both went off well pleaſed and contented.

After the departure of the ſavages, we awaited the three hundred others who, as had been told us, were to come, in accordance with the promiſe I had made them. Finding that they did not come, all the pataches determined to induce ſome Algonquin ſavages, who had come from Tadouſſac, to go to meet them, in view of a reward that would be given them on their return, which was to be at the lateſt not over nine days from the time of their departure, ſo that we might know whether to expect them or not, and be able to return to Tadouſſac. This they agreed to, and a canoe left with this purpoſe.

On the fifth of July a canoe arrived from the Algonquins, who were to come to the number of three hundred. From it we learned that the canoe which had ſet out from us had arrived in their country, and that their companions, wearied by their journey, were reſting, and that they would ſoon arrive, in fulfilment of the promiſe they had made; that at moſt they would not be more than eight days behindhand, but that there would be only twenty-four canoes, as one of their captains and many of their comrades had died of a fever that had

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had broken out among them. They alſo ſaid that they had ſent many to the war, which had hindered their progreſs. We determined to wait for them.

But finding that this period had elapſed without their arrival, Pont Gravé ſet out from the fall on the eleventh of the month, to arrange ſome matters at Tadouſſac, while I ſtayed to await the ſavages.

The ſame day a patache arrived, bringing proviſions for the numerous barques of which our party conſiſted. For our bread, wine, meat, and cider had given out ſome days before, obliging us to have recourſe to fiſhing, the fine river water, and ſome radiſhes which grow in great abundance in the country; otherwiſe we ſhould have been obliged to return. The ſame day an Algonquin canoe arrived, aſſuring us that on the next day the twenty-four canoes were to come, twelve of them prepared for war.

On the twelfth the Algonquins arrived with ſome little merchandiſe. Before trafficking they made a preſent to a Montagnais Indian, the ſon of Anadabijou,[20] who had lately died, in order to mitigate his grief at the death of his father. Shortly after they reſolved to make ſome preſents to all the captains of the patache. They gave to each of them ten caſtors, ſaying they were very ſorry they had no more, but that the war, to which moſt of them were going, was the reaſon; they begged, however, that what they offered might be accepted in good part, ſaying that they were all friends to us, and to me, who was ſeated near them, more than to all the others, who were well diſpoſed towards them

[20] Champlain's orthography is here *Aronadabigeau*. *Vide* Vol. I. pp. 236, 291.

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them only on account of their caſtors, and had not always aſſiſted them like myſelf, whom they had never found double-tongued like the reſt.

I replied that all thoſe whom they ſaw gathered together were their friends; that, in caſe an opportunity ſhould preſent itſelf, they would not fail to do their duty; that we were all friends; that they ſhould continue to be well diſpoſed towards us; that we would make them preſents in return for thoſe they gave us; and that they ſhould trade in peace. This they did, and carried away what they could.

The next day they brought me privately forty caſtors, aſſuring me of their friendſhip, and that they were very glad of the concluſion which I had reached with the ſavages who had gone away, and that we ſhould make a ſettlement at the fall, which I aſſured them we would do, making them a preſent in return.

After everything had been arranged, they determined to go and obtain the body of Outetoucos, who was drowned at the fall, as we have before mentioned. They went to the ſpot where he had been buried, diſinterred him and carried him to the iſland of St. Hélène, where they performed their uſual ceremony, which is to ſing and dance over the grave with feſtivities and banquets following. I aſked them why they diſinterred the body. They replied that if their enemies ſhould find the grave they would do ſo, and divide the body into ſeveral pieces, which they would then hang to trees in order to offend them. For this reaſon they ſaid that they transferred it to a place off from the road, and in the moſt ſecret manner poſſible.

On the 15th there arrived fourteen canoes, the chief over

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over which was named *Tecouehata.* Upon their arrival all the other ſavages took up arms and performed ſome circular evolutions. After going around and dancing to their ſatisfaction, the others who were in their canoes alſo began to dance, making various movements of the body. After finiſhing their ſinging, they went on ſhore with a ſmall quantity of furs, and made preſents ſimilar to thoſe of the others. Theſe were reciprocated by ſome of equal value. The next day they trafficked in what little they had, and preſented me perſonally with thirty caſtors, for which I made them an acknowledgment. They begged me to continue my good will to them, which I promiſed to do. They ſpoke with me very eſpecially reſpecting certain explorations towards the north, which might prove advantageous; and ſaid, in reference to them, that if any one of my company would like to go with them, they would ſhow him what would pleaſe me, and would treat him as one of their own children. I promiſed to give them a young man, at which they were much pleaſed. When he took leave of me to go with them, I gave him a detailed memorandum of what he was to obſerve while with them. After they had bartered what little they had, they ſeparated into three parties; one for the war, another for the great fall, another for a little river which flows into that of the great fall. Thus they ſet out on the 18th day of the month, on which day we alſo departed.

The ſame day we made the thirty leagues from this fall to the Trois Rivières. On the 19th we arrived at Quebec, which is alſo thirty leagues from the Trois Rivières. I induced the moſt of thoſe in each boat to ſtay at the ſettlement, when I

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had ſome repairs made and ſome roſe-buſhes ſet out. I had alſo ſome oak wood put on board to make trial of in France, not only for marine wainscoting, but alſo for windows. The next day, the 20th of July, I ſet out. On the 23d I arrived at Tadouſſac, whence I reſolved to return to France, in accordance with the advice of Pont Gravé. After arranging matters relating to our ſettlement, according to the directions which Sieur de Monts had given me, I embarked in the veſſel of Captain Tibaut, of La Rochelle, on the 11th of Auguſt. During our paſſage we had an abundance of fiſh, ſuch as *orades*, mackerel, and *pilotes*, the latter ſimilar to herrings, and found about certain planks covered with *pouſſe-pieds*, a kind of ſhell-fiſh attaching itſelf thereto, and growing there gradually. Sometimes the number of theſe little fiſh is ſo great that it is ſurpriſing to behold. We caught alſo ſome porpoiſes and other ſpecies of fiſh. The weather was favorable as far as Belle Iſle,[21] where we were overtaken by fogs, which continued three or four days. The weather then becoming fair, we ſighted Alvert,[22] and arrived at La Rochelle on the 16th of September, 1611.

CHAPTER IV.

[21] Belle Ile. An iſland on the coaſt of Brittany in France.

[22] *Alvert.* Arvert, a village near Marennes, which they ſighted as they approached La Rochelle.

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CHAPTER IV.

ARRIVAL AT LA ROCHELLE. — DISSOLUTION OF THE PARTNERSHIP BETWEEN SIEUR DE MONTS AND HIS ASSOCIATES, THE SIEURS COLIER AND LE GENDRE OF ROUEN. — JEALOUSY OF THE FRENCH IN REGARD TO THE NEW DISCOVERIES IN NEW FRANCE.

UPON my arrival at La Rochelle I proceeded to visit Sieur de Monts, at Pons[23] in Saintonge, to inform him of all that had occurred during the expedition, and of the promise which the Ochateguins[24] and Algonquins had made me, on condition that we would assist them in their wars, as I had agreed. Sieur de Monts, after listening to it all, determined to go to the Court to arrange the matter. I started before him to go there also. But on the way I was unfortunately detained by the falling of a horse upon me, which came near killing me. This fall detained me some time; but as soon as I had sufficiently recovered from its effects I set out again to complete my journey and meet Sieur de Monts at Fontainebleau, who, upon his return to Paris, had a conference with his associates. The latter were unwilling to continue in the association, as there was no commission forbidding any others from going to the new discoveries and trading with the inhabitants of the country. Sieur de Monts, seeing this, bargained with them for what remained at the settlement at Quebec,

[23] De Monts was governor of Pons, a town situated about ten miles south of Saintes, in the present department of Lower Charente.

[24] *Ochateguins. Vide* Vol. III. Quebec ed. p. 169. They were Hurons, and Ochateguin is supposed to have been one of their chiefs. *Vide* Vol. II. note 321.

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Quebec, in conſideration of a ſum of money which he gave them for their ſhare. He ſent alſo ſome men to take care of the ſettlement, in the expectation of obtaining a commiſſion from His Majeſty. But while he was engaged in the purſuit of this object ſome important matters demanded his attention, ſo that he was obliged to abandon it, and he left me the duty of taking the neceſſary ſteps for it. As I was about arranging the matter, the veſſels arrived from New France with men from our ſettlement, thoſe whom I had ſent into the interior with the ſavages. They brought me very important information, ſaying that more than two hundred ſavages had come, expecting to find me at the great fall of St. Louis, where I had appointed a rendezvous, with the intention of aſſiſting them according to their requeſt. But, finding that I had not kept my promiſe, they were greatly diſpleaſed. Our men, however, made ſome apologies, which were accepted, and aſſured them that they would not fail to come the following year or never. The ſavages agreed to this on their part. But ſeveral others left the old trading-ſtation of Tadouſſac, and came to the fall with many ſmall barques to ſee if they could engage in traffic with theſe people, whom they aſſured that I was dead, although our men ſtoutly declared the contrary. This ſhows how jealouſy againſt meritorious objects gets poſſeſſion of bad natures; and all they want is that men ſhould expoſe themſelves to a thouſand dangers, to diſcover peoples and territories, that they themſelves may have the profit and others the hardſhip. It is not reaſonable that one ſhould capture the lamb and another go off with the fleece. If they had been willing to participate in our diſcoveries, uſe their means, and riſk their

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their perſons, they would have given evidence of their honor and nobleneſs, but on the contrary they ſhow clearly that they are impelled by pure malice that they may enjoy the fruit of our labors equally with ourſelves.

On this ſubject, and to ſhow how many perſons ſtrive to pervert praiſeworthy enterpriſes, I will inſtance again the people of St. Malo and others, who ſay that the profit of theſe diſcoveries belongs to them, ſince Jacques Cartier, who firſt viſited Canada and the iſlands of New Foundland, was from their city; as if that city had contributed to the expenſes of theſe diſcoveries of Jacques Cartier, who went there by the order and at the expenſe of King Francis I. in the years 1534 and 1535 to diſcover theſe territories now called New France. If then Cartier made any diſcovery at the expenſe of His Majeſty, all his ſubjects have the ſame rights and liberties in them as the people of St. Malo, who cannot prevent others who make farther diſcoveries at their own expenſe, as is ſhown in the caſe of the diſcoveries above deſcribed, from profiting by them in peace. Hence they ought not to claim any rights if they themſelves make no contributions, and their reaſons for doing ſo are weak and fooliſh.

To prove more concluſively that they who maintain this poſition do ſo without any foundation, let us ſuppoſe that a Spaniard or other foreigner had diſcovered lands and wealth at the expenſe of the King of France. Could the Spaniards or other foreigners claim theſe diſcoveries and this wealth on the ground that the diſcoverer was a Spaniard or foreigner? No! There would be no ſenſe in doing ſo, and they would always belong to France. Hence the people of

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of St. Malo cannot make theſe claims for the reaſon which they give, that Cartier was a citizen of their city; and they can only take cognizance of the fact that he was a citizen of theirs, and render him accordingly the praiſe which is his due.

Beſides, Cartier in the voyage which he made never paſſed the great fall of St. Louis, and made no diſcoveries north or ſouth of the river St. Lawrence. His narratives give no evidence of it, in which he ſpeaks only of the river Saguenay, the Trois Rivières and St. Croix, where he ſpent the winter in a fort near our ſettlement. Had he done ſo, he would not have failed to mention it, any more than what he has mentioned, which ſhows that he left all the upper part of the St. Lawrence, from Tadouſſac to the great fall, being a territory difficult to explore, and that he was unwilling to expoſe himſelf or let his barques engage in the venture. So that what he did has borne no fruit until four years ago, when we made our ſettlement at Quebec, after which I ventured to paſs the fall to help the ſavages in their wars, and ſend among them men to make the acquaintance of the people, to learn their mode of living, and the character and extent of their territory. After devoting ourſelves to labors which have been ſo ſucceſsful, is it not juſt that we ſhould enjoy their fruits, His Majeſty not having contributed anything to aid thoſe who have aſſumed the reſponſibilities of theſe undertakings up to the preſent time. I hope that God will at ſome time incline him to do ſo much for His ſervice, his own glory and the welfare of his ſubjects, as to bring many new peoples to the knowledge of our faith, that they may at laſt enjoy the heavenly kingdom.

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NOTE.

Champlain here introduces an explanation of his two geographical maps of New France, and likewiſe his method of determining a meridian line. For convenience of uſe the maps are placed at the end of this work, and for the ſame reaſon theſe explanations are carried forward to p. 219, in immediate proximity to the maps which they explain. — EDITOR.

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FOURTH VOYAGE

OF

SIEUR DE CHAMPLAIN,

CAPTAIN IN ORDINARY TO THE KING IN THE MARINE, AND LIEUTENANT OF MONSEIGNEUR LE PRINCE DE CONDÉ IN NEW FRANCE,

MADE IN THE YEAR 1613.

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To the very high, powerful, and excellent Henri de Bourbon, Prince de Condé, Firſt Prince of the Blood, Firſt Peer of France, Governor and Lieutenant of His Majeſty in Guienne.

Monſeigneur,

The Honor that I have received from your Highneſs in being intruſted with the diſcovery of New France has inſpired in me the deſire to purſue with ſtill greater pains and zeal than ever the ſearch for the North Sea. With this object in view I have made a voyage during the paſt year, 1613, *relying on a man whom I had ſent there and who aſſured me he had ſeen it, as you will perceive in this brief narrative, which I venture to preſent to your Excellence, and in which are particularly deſcribed all the toils and ſufferings I have had in the undertaking. But although I regret having loſt this year ſo far as the main object is concerned, yet my expectation, as in the firſt voyage, of obtaining more definite information reſpecting the ſubject from the ſavages, has been fulfilled. They have told me about various lakes and rivers in the north, in view of which, aſide from their aſſurance that they know of this ſea, it ſeems to me eaſy to conclude from the maps that it cannot be far from the fartheſt diſcoveries I have hitherto made. Awaiting a favorable time and opportunity to proſecute my plans, and praying God to preſerve you, moſt happy Prince, in all proſperity, wherein conſiſts my higheſt wiſh for your greatneſs, I remain in the quality of*

Your moſt humble and devoted ſervant,

SAMUEL DE CHAMPLAIN.

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FOURTH VOYAGE

OF

SIEUR DE CHAMPLAIN,

CAPTAIN IN ORDINARY TO THE KING IN THE MARINE, AND LIEUTENANT OF MONSEIGNEUR LE PRINCE DE CONDÉ IN NEW FRANCE,

MADE IN THE YEAR 1613.

CHAPTER I.

WHAT LED ME TO SEEK FOR TERMS OF REGULATION. — A COMMISSION OBTAINED. — OPPOSITIONS TO THE SAME. — PUBLICATION AT LAST IN ALL THE PORTS OF FRANCE.

THE deſire which I have always had of making new diſcoveries in New France, for the good, profit, and glory of the French name, and at the ſame time to lead the poor natives to the knowledge of God, has led me to ſeek more and more for the greater facility of this undertaking, which can only be ſecured by means of good regulations. For, ſince individuals deſire to gather the fruits of my labor without contributing to the expenſes and great outlays requiſite for the ſupport of the ſettlements neceſſary to a ſucceſsful reſult, this

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To the very high, powerful, and excellent Henri de Bourbon, Prince de Condé, Firſt Prince of the Blood, Firſt Peer of France, Governor and Lieutenant of His Majeſty in Guienne.

Monſeigneur,

The Honor that I have received from your Highneſs in being intruſted with the diſcovery of New France has inſpired in me the deſire to purſue with ſtill greater pains and zeal than ever the ſearch for the North Sea. With this object in view I have made a voyage during the paſt year, 1613, *relying on a man whom I had ſent there and who aſſured me he had ſeen it, as you will perceive in this brief narrative, which I venture to preſent to your Excellence, and in which are particularly deſcribed all the toils and ſufferings I have had in the undertaking. But although I regret having loſt this year ſo far as the main object is concerned, yet my expectation, as in the firſt voyage, of obtaining more definite information reſpecting the ſubject from the ſavages, has been fulfilled. They have told me about various lakes and rivers in the north, in view of which, aſide from their aſſurance th[illegible] they know of this ſea, it ſeems to m[illegible]y to conclud[illegible] maps that it cannot [illegible] fartheſt [illegible] have hitherto m[illegible] portunity to [illegible] you, moſt ha[illegible] higheſt wiſh[illegible]*

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this branch of trade is ruined by the greedineſs of gain, which is ſo great that it cauſes merchants to ſet out prematurely in order to arrive firſt in this country. By this means they not only become involved in the ice, but alſo in their own ruin, for, from trading with the ſavages in a ſecret manner and offering through rivalry with each other more merchandiſe than is neceſſary, they get the worſt of the bargain. Thus, while purpoſing to deceive their aſſociates, they generally deceive themſelves.

For this reaſon, when I returned to France on the 10th of September, 1611, I ſpoke to Sieur de Monts about the matter, who approved of my ſuggeſtions; but his engagements not allowing him to proſecute the matter at court, he left to me its whole management.

I then drew up a ſtatement, which I preſented to Preſident Jeannin, who, being a man deſirous of ſeeing good undertakings proſper, commended my project, and encouraged me in its proſecution.

But feeling aſſured that thoſe who love to fiſh in troubled waters would be vexed at ſuch regulations and ſeek means to thwart them, it ſeemed adviſable to throw myſelf into the hands of ſome power whoſe authority would prevail over their jealouſy.

Now, knowing Monſeigneur le Comte de Soiſſons[25] to be a prince devout and well diſpoſed to all holy undertakings, I addreſſed myſelf to him through Sieur de Beaulieu, councillor, and almoner in ordinary to the King, and urged upon him

[25] For a brief notice of the Count de Soiſſons, *vide* Vol. I. note 74; alſo note by Laverdière, Quebec ed., p. 433.

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him the importance of the matter, ſetting forth the means of regulating it, the harm which diſorder had heretofore produced, and the total ruin with which it was threatened, to the great diſhonor of the French name, unleſs God ſhould raiſe up ſome one who would reanimate it and give promiſe of ſecuring for it ſome day the ſucceſs which had hitherto been little anticipated. After he had been informed in regard to all the details of the ſcheme and ſeen the map of the country which I had made, he promiſed me, under the ſanction of the King, to undertake the protectorate of the enterpriſe.

I immediately after preſented to His Majeſty, and to the gentlemen of his Council, a petition accompanied by articles, to the end that it might pleaſe him to iſſue regulations for the undertaking, without which, as I have ſaid, it would fail. Accordingly his Majeſty gave the direction and control to the before-mentioned Count, who then honored me with the lieutenancy.

Now as I was preparing to publiſh the commiſſion[26] of the King in all the ports and harbors of France, there occurred the ſickneſs and greatly lamented death of the Count, which poſtponed ſomewhat the undertaking. But his Majeſty at once committed the direction to Monſeigneur le Prince,[27] who proceeded in the execution of its duties, and, having in like manner honored me with the lieutenancy,[28] directed me to go on with the publication of the commiſſion.

[26] This Commiſſion, dated October 15, 1612, will be found in Champlain's iſſue of 1632. *Vide* Quebec ed., p. 887.

[27] Henry de Bourbon. *Vide* Vol. I. p. 113, note 75.

[28] Champlain was appointed lieutenant of the Prince de Condé on the 22d day of November, 1612. *Vide* iſſue of 1632, Quebec ed., p. 1072.

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miſſion. But as ſoon as this was done, ſome marplots, who had no intereſt in the matter, importuned him to annul it, repreſenting to him as they claimed the intereſts of all the merchants of France, who had no cauſe for complaint, ſince all were received into the aſſociation and could not therefore juſtly be aggrieved. Accordingly, their evil intention being recognized, they were diſmiſſed, with permiſſion only to enter into the aſſociation.

During theſe altercations, it was impoſſible for me, as the time of my departure was very near at hand, to do anything for the habitation at Quebec, for repairing and enlarging which I deſired to take out ſome workmen. It was accordingly neceſſary to go out this year without any farther organization. The paſſports of Monſeigneur le Prince were made out for four veſſels, which were already in readineſs for the voyage, viz. three from Rouen and one from La Rochelle, on condition that each ſhould furniſh four men for my aſſiſtance, not only in my diſcoveries but in war, as I deſired to keep the promiſe which I had made to the Ochataiguins[29] in the year 1611, to aſſiſt them in their wars at the time of my next voyage.

As I was preparing to ſet out, I was informed that the Parliamentary Court of Rouen would not permit the publication of the commiſſion of the King, becauſe his Majeſty had reſerved to himſelf and his Council the ſole cognizance of the differences which might ariſe in this matter; added to which was the fact that the merchants of St. Malo were alſo oppoſed to it. This greatly embarraſſed me, and obliged me

[29] Ochateguins, or Hurons.

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me to make three journeys to Rouen, with orders of his Majeſty, in conſideration of which the Court deſiſted from their inhibition, and the aſſumptions of the opponents were overruled. The commiſſion was then publiſhed in all the ports of Normandy.

CHAPTER II.

DEPARTURE FROM FRANCE. — WHAT TOOK PLACE UP TO OUR ARRIVAL AT THE FALLS.

I SET out from Rouen on the 5th of March for Honfleur, accompanied by Sieur L'Ange, to aſſiſt me in my explorations, and in war if occaſion ſhould require.

On the next day, the 6th of the month, we embarked in the veſſel of Sieur de Pont Gravé, immediately ſetting ſail, with a favorable wind.

On the 10th of April we ſighted the Grand Bank, where we ſeveral times tried for fiſh, but without ſucceſs.

On the 15th we had a violent gale, accompanied by rain and hail, which was followed by another, laſting forty-eight hours, and ſo violent as to cauſe the loſs of ſeveral veſſels on the iſland of Cape Breton.

On the 21ſt we ſighted the iſland and Cap de Raye.[80] On the 29th the Montagnais ſavages, perceiving us from All Devils' Point,[81] threw themſelves into their canoes and came to

[80] The *iſland* refers to New Foundland. Cap de Raye, ſtill known as Cape Ray, was on the ſouthweſtern angle of New Foundland.

[81] Now called Point aux Vaches. It was ſometimes called All-Devils' Point. *Vide* note 136, Vol. I. p. 235.

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to meet us, being ſo thin and hideous-looking that I did not recognize them. At once they began crying for bread, ſaying that they were dying of hunger. This led us to conclude that the winter had not been ſevere, and conſequently the hunting poor, which matter we have alluded to in previous voyages.

Having arrived on board of our veſſel they examined the faces of all, and as I was not to be ſeen anywhere they aſked where Monſieur de Champlain was, and were anſwered that I had remained in France. But this they would not think of believing, and an old man among them came to me in a corner where I was walking, not deſiring to be recognized as yet, and taking me by the ear, for he ſuſpected who it was, ſaw the ſcar of the arrow wound, which I received at the defeat of the Iroquois. At this he cried out, and all the others after him, with great demonſtrations of joy, ſaying, Your people are awaiting you at the harbor of Tadouſſac.

The ſame day we arrived at Tadouſſac, and although we had ſet out laſt, nevertheleſs arrived firſt, Sieur Boyer of Rouen arriving with the ſame tide. From this it is evident that to ſet out before the ſeaſon is ſimply ruſhing into the ice. When we had anchored, our friends came out to us, and, after informing us how everything was at the habitation, began to dreſs three *outardes*[82] and two hares, which they

[82] *Outardes.* Sometimes written *houtardes*, and *Oltardes*. The name outarde or buſtard, the *otis* of ornithologiſts, a land bird of Europe, was applied to a ſpecies of gooſe in Canada at a very early period.

The outarde is mentioned by Cartier in 1535, and the name may have been originally applied by the fiſhermen and fur-traders at a much earlier period, doubtleſs on account of ſome fancied reſemblance which they ſaw to the leſſer buſtard or outarde, which was about the ſize of the Engliſh pheaſant. *Vide Pennant's Britiſh Zoölogy*, Vol. I. p. 379. Cartier, Champlain, Leſcarbot,

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they had brought, throwing the entrails overboard, after which the poor ſavages ruſhed, and, like famiſhed beaſts, devoured

Baron La Hontan, Potherie, and Charlevoix mention the outarde in catalogues of water-fowl in which *oye*, the gooſe, is likewiſe mentioned. They very clearly diſtinguiſh it from the claſs which they commonly conſidered *oyes*, or geeſe. Cartier, for inſtance, ſays, Il y a auſſi grand nombre d'oyſeaulx, ſcauoir grues, ſignes, *oltardes, oyes ſauuages, blanches, & griſes*. Others ſpeak of *outardes et oyes*. They do not generally deſcribe it with particularity. Champlain, however, in deſcribing the turkey, *cocq d'Inde*, on the coaſt of New England, ſays, *auſſi gros qu'vne outarde, qui eſt vne eſpece d'oye*. Father Pierre Biard writes, *et au meſme temps les outardes arriuent du midy, qui ſont groſſes cannes au double des noſtres*. From theſe ſtatements it is obvious that the outarde was a ſpecies of gooſe, but was ſo ſmall that it could well be deſcribed as a large duck. In New France there were at leaſt four ſpecies of the gooſe, which might have come under the obſervation of the early navigators and explorers. We give them in the order of their ſize, as deſcribed in Coues' Key to North American Birds.

1. Canada Gooſe, *Branta Canadenſis*, SCOPOLI, 36 inches.

2. Snow Gooſe, *Anſer hyperboreus*, LINNÆUS, 30 inches.

3. Am. White-fronted Gooſe, *Anſer albifrons*, LINNÆUS, 27 inches.

4. Brant Gooſe, *Branta bernicla*, SCOPOLI, 24 inches.

Recurring to the ſtatement of Cartier above cited, it will be obſerved that he mentions, beſides the outarde, wild geeſe white and gray. The firſt and largeſt of the four ſpecies above mentioned, the Canada gooſe, *Branta Canadenſis*, is gray, and the two next, the Snow gooſe and White-fronted, would be claſſified as white. This diſpoſes of three of the four mentioned. The outarde of Cartier would therefore be the fourth ſpecies in the liſt, viz. the Brant gooſe, *Branta bernicla*. This is the ſmalleſt ſpecies found on our northern coaſt, and might naturally be deſcribed, as ſtated by Father Biard, as a large duck. It is obvious that the good Father could not have deſcribed the Canada gooſe, the largeſt of the four ſpecies, as a large duck, and the white geeſe have never been ſuppoſed to be referred to under the name of outarde. The Brant gooſe, to which all the evidence which we have been able to find in the Canadian authorities ſeems to point as the outarde of early times, is common in our markets in its ſeaſon, but our market-men, unaccuſtomed to make ſcientific diſtinctions, are puzzled to decide whether it ſhould be claſſed as a gooſe or a duck. It is not improbable that the early voyagers to our northern latitudes, unable to decide to which of theſe claſſes this water-fowl properly belonged, and ſeeing in it a fancied reſemblance to the leſſer outarde, with which they were familiar, gave it for ſake of the diſtinction, but nevertheleſs inappropriately, the name of outarde. The reader is referred to the following authorities.

Vide Brief Récit par Jacques Cartier, 1545, D'Avezac ed., p. 33; *Champlain*, Quebec ed., p. 220; *Jéſuite Relations*, 1616, p. 10; *Le Grand Voyage dv Pays des Hurons*, par Sagard, Paris, 1632, p. 301; *Dictionaire de la Langve Hvrone*, par Sagard, Paris, 1632, *oyſeaux; Letters to the Dutcheſs of Leſdiguieres*, by Fr. Xa. de Charlevoix, London, 1763, p. 88; *Le Jeune, Relations des Jéſuites*, 1633, p. 4, 1636, p. 47; *Hiſtoire de l'Amérique*

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devoured them without drawing. They alſo ſcraped off with their nails the fat with which our veſſel had been coated, eating it gluttonouſly as if they had found ſome great delicacy.

The next day two veſſels arrived from St. Malo, which had ſet out before the oppoſitions had been ſettled and the commiſſion been publiſhed in Normandy. I proceeded on board, accompanied by L'Ange. The Sieurs de la Moinerie and la Tremblaye were in command, to whom I read the commiſſion of the King, and the prohibition againſt violating it on penalties attached to the ſame. They replied that they were ſubjects and faithful ſervants of His Majeſty, and that they would obey his commands; and I then had attached to a poſt in the port the arms and commiſſion of His Majeſty, that no ground for ignorance might be claimed.

On the 2d of May, ſeeing two ſhallops equipped to go to the Falls, I embarked with the before-mentioned L'Ange in one of them. We had very bad weather, ſo that the maſts of our ſhallop were broken, and had it not been for the preſerving hand of God we ſhould have been loſt, as was before our eyes a ſhallop from St. Malo, which was going to the Iſle d'Orleans, thoſe on board of which however being ſaved.

On the 7th we arrived at Quebec, where we found in good condition thoſe who had wintered there, they not having been ſick; they told us that the winter had not been ſevere, and that the river had not frozen. The trees alſo were beginning to put forth leaves and the fields to be decked with flowers.

On

l'Amérique Septentrionale, par de la Potherie, Paris, 1722, Vol. I. pp. 20, 172, 212, 308; *Leſcarbot, Hiſtoire de la Nouvelle France*, pp. 369, 582, 611.

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On the 13th we ſet out from Quebec for the Falls of St. Louis, where we arrived on the 21ſt, finding there one of our barques which had ſet out after us from Tadouſſac, and which had traded ſome with a ſmall troop of Algonquins, who came from the war with the Iroquois, and had with them two priſoners. Thoſe in the barque gave them to underſtand that I had come with a number of men to aſſiſt them in their wars, according to the promiſe I had made them in previous years; alſo that I deſired to go to their country and enter into an alliance with all their friends, at which they were greatly pleaſed. And, inaſmuch as they were deſirous of returning to their country to aſſure their friends of their victory, ſee their wives, and put to death their priſoners in a feſtive *tabagie*, they left us pledges of their return, which they promiſed ſhould be before the middle of the firſt moon, according to their reckoning, their ſhields made of wood and elk leather, and a part of their bows and arrows. I regretted very much that I was not prepared to go with them to their country.

Three days after, three canoes arrived with Algonquins, who had come from the interior, with ſome articles of merchandiſe which they bartered. They told me that the bad treatment which the ſavages had received the year before had diſcouraged them from coming any more, and that they did not believe that I would ever return to their country on account of the wrong impreſſions which thoſe jealous of me had given them reſpecting me; wherefore twelve hundred men had gone to the war, having no more hope from the French, who, they did not believe, would return again to their country.

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This intelligence greatly diſheartened the merchants, as they had made a great purchaſe of merchandiſe, with the expectation that the ſavages would come, as they had been accuſtomed to. This led me to reſolve, as I engaged in my explorations, to paſs through their country, in order to encourage thoſe who had ſtayed back, with an aſſurance of the good treatment they would receive, and of the large amount of good merchandiſe at the Fall, and alſo of the deſire I had to aſſiſt them in their war. For carrying out this purpoſe I requeſted three canoes and three ſavages to guide us, but after much difficulty obtained only two and one ſavage, and this by means of ſome preſents made them.

CHAPTER III.

DEPARTURE TO DISCOVER THE NORTH SEA, ON THE GROUND OF THE REPORT MADE ME IN REGARD TO IT. DESCRIPTION OF SEVERAL RIVERS, LAKES AND ISLANDS; THE FALLS OF THE CHAUDIÈRE AND OTHER FALLS.

NOW, as I had only two canoes, I could take with me but four men, among whom was one named Nicholas de Vignau, the moſt impudent liar that has been ſeen for a long time, as the ſequel of this narrative will ſhow. He had formerly ſpent the winter with the ſavages, and I had ſent him on explorations the preceding years. He reported to me, on his return to Paris in 1612, that he had ſeen the North Sea; that the river of the Algonquins came from a lake which emptied into it; and that in ſeventeen days one could go from the Falls of St. Louis to this ſea and back again; that he had ſeen the wreck and *débris* of an Engliſh ſhip that had been wrecked, on

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on board of which were eighty men, who had eſcaped to the ſhore, and whom the ſavages killed becauſe the Engliſh endeavored to take from them by force their Indian corn and other neceſſaries of life; and that he had ſeen the ſcalps which theſe ſavages had flayed off, according to their cuſtom, which they would ſhow me, and that they would likewiſe give me a young Engliſh boy whom they had kept for me. This intelligence had greatly pleaſed me, for I thought that I had almoſt found that for which I had for a long time been ſearching. Accordingly I enjoined upon him to tell me the truth, in order that I might inform the King, and warned him that if he gave utterance to a lie he was putting the rope about his neck, aſſuring him on the other hand that, if his narrative were true, he could be certain of being well rewarded. He again aſſured me, with ſtronger oaths than ever; and in order to play his *rôle* better he gave me a deſcription of the country, which he ſaid he had made as well as he was able. Accordingly the confidence which I ſaw in him, his entire frankneſs as it ſeemed, the deſcription which he had prepared, the wreck and *débris* of the ſhip, and the things above mentioned, had an appearance of probability, in connection with the voyage of the Engliſh to Labrador in 1612, where they found a ſtrait, in which they ſailed as far as the 63d degree of latitude and the 290th of longitude, wintering at the 53d degree and loſing some veſſels, as their report proves.[88] Theſe circumſtances inducing me

[88] *Vide* Vol. II. p. 171, note 297, for an account of Henry Hudſon, to whom this ſtatement refers. De Vignau had undoubtedly heard rumors concerning Hudſon's expedition to the bay that bears his name in the years 1610–11, out of which he fabricated the fine ſtory of his pretended diſcovery. Longitude at that time was reckoned from the iſland of Ferro, one of the Canaries. Proceeding

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me to believe that what he ſaid was true, I made a report of the ſame to the Chancellor,[84] which I ſhowed to Marſhal de Briſſac,[85] Preſident Jeannin,[86] and other Seigneurs of the Court, who told me that I ought to viſit the place in perſon. For this reaſon I requeſted Sieur Georges, a merchant of La Rochelle, to give him a paſſage in his ſhip, which he willingly did, and during the voyage he queſtioned him as to his object in making it; and, ſince it was not of any profit to him, he aſked if he expected any pay, to which the young man anſwered that he did not, that he did not expect anything from any one but the King, and that he undertook the voyage only to ſhow me the North Sea, which he had ſeen. He made an affidavit of this at La Rochelle before two notaries.

Now as I took leave on Whitſuntide,[87] of all the principal men to whoſe prayers I commended myſelf, and alſo to thoſe of all others, I ſaid to him in their preſence that if what he had previouſly

Proceeding from weſt to eaſt, the 290° would paſs through Hudſon's Bay, as may be ſeen by conſulting any early French map. *Vide* Bellin's *Carte du Globe Terreſtre*, 1764.

[84] Nicholas Brulart de Sillery, who was born at Sillery, in France, in 1544, and died in the ſame place in 1624. He rendered ſignal ſervice to Henry IV. Among other public acts he negotiated the peace of Vervins between France and Spain in 1598. He was appointed grand chancellor of France in 1607. Henry IV. ſaid of him, Avec mon chanclier qui ne ſait pas le latin et mon connetable (Henri de Montmorency), qui ne ſait ni lire ni écrire, je puis venir à bout des affairs les plus difficiles.

[85] For ſome account of Marſhal de Briſſac, *vide* Vol. I. p. 17, note 16.

[86] *Vide* Vol. I. p. 112, note 73. Preſident Jeannin was a moſt ſuitable perſon to conſult on this ſubject, as he was deeply intereſted in the diſcovery of a northweſt paſſage to India. When miniſter at the Hague he addreſſed a letter bearing date January 21ſt, 1609, to Henry IV. of France, containing an account of his indirect negotiations with Henry Hudſon, for a voyage to diſcover a ſhorter paſſage to India. A copy of this intereſting letter, both in French and Engliſh, may be found in *Henry Hudſon the Navigator*, by G. M. Aſher, LL.D., Hakluyt Society, London, 1860, p. 244.

[87] The feſtival of Whitſunday occurred on the 26th May. *Laverdière in loco.*

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previouſly ſaid was not true he muſt not give me the trouble to undertake the journey, which involved many dangers. Again he affirmed all that he had ſaid, on peril of his life.

Accordingly, our canoes being laden with ſome proviſions, our arms, and a few articles of merchandiſe for making preſents to the ſavages, I ſet out on Monday the 27th of May from Iſle St. Hélène with four Frenchmen and one ſavage, a parting ſalute being given me with ſome rounds from ſmall pieces. This day we went only to the Falls of St. Louis, a league up the river, the bad weather not allowing us to go any farther.

On the 29th we paſſed the Falls,[38] partly by land, partly by water, it being neceſſary for us to carry our canoes, clothes, victuals, and arms on our ſhoulders, no ſmall matter for perſons not accuſtomed to it. After going two leagues beyond the Falls, we entered a lake,[39] about twelve leagues in circuit, into which three rivers empty; one coming from the weſt, from the direction of the Ochateguins, diſtant from one hundred and fifty to two hundred leagues from the great Falls;[40] another from the ſouth and the country of the Iroquois, a like diſtance off;[41] and the other from the north and the country of the Algonquins and Nebicerini, alſo about the ſame diſtance.[42] This river on the north, according

[38] The Falls of St. Louis.

[39] Lake St. Louis.

[40] Champlain is here ſpeaking of the river St. Lawrence, which flows into Lake St. Louis ſlightly ſouth of weſt.

[41] Rivière de Loup, now known as the Chateauguay.

[42] The River Ottawa or a branch of it flows into Lake St. Louis from the north, although its courſe is rather from the weſt. It was often called the River of the Algonquins. It approaches comparatively near to Lake Nipiſſing, the home of the Nipiſſirini. The ſources of the Ottawa are northeaſt of Lake Nipiſſing, a diſtance of from one to three hundred miles. The diſtances here given by Champlain are only general eſtimates gathered from the Indians, and are neceſſarily inaccurate.

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ing to the report of the ſavages, comes from a ſource more remote, and paſſes by tribes unknown to them and about three hundred leagues diſtant.

This lake is filled with fine large iſlands, containing only paſturage land, where there is fine hunting, deer and fowl being plenty. Fiſh are abundant. The country bordering the lake is covered with extenſive foreſts. We proceeded to paſs the night at the entrance to this lake, making barricades againſt the Iroquois, who roam in theſe regions in order to ſurpriſe their enemies; and I am ſure that if they were to find us they would give us as good a welcome as them, for which reaſon we kept a good watch all night. On the next day I took the altitude of the place, and found it in latitude 45° 18′. About three o'clock in the afternoon we entered the river which comes from the north, and, paſſing a ſmall fall[43] by land ſo as to favor our canoes, we proceeded to a little iſland, where we ſpent the remainder of the night.

On the laſt day of May we paſſed another lake,[44] ſeven or eight leagues long and three broad, containing ſeveral iſlands. The neighboring country is very level, except in ſome places, where there are pine-covered hills. We paſſed a fall called by the inhabitants of the country Quenechouan,[45] which is filled with ſtones and rocks, and where the water runs with great velocity. We had to get into the water and drag our canoes along the ſhore with a rope. Half a league

[43] Rapide de Bruſſi, by which the river flows from the Lake of Two Mountains into Lake St. Louis.

[44] *Lac de Soiſſons*, now called Lake of Two Mountains. *Vide* Vol. I. p. 294.

[45] This is the firſt of a ſeries of falls now known as the Long Fall.

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league from there we paſſed another little fall by rowing, which makes one ſweat. Great ſkill is required in paſſing theſe falls, in order to avoid the eddies and ſurf, in which they abound; but the ſavages do this with the greateſt poſſible dexterity, winding about and going by the eaſiest places, which they recognize at a glance.

On Saturday, the 1ſt of June, we paſſed two other falls; the firſt half a league long, the ſecond a league, in which we had much difficulty; for the rapidity of the current is ſo great that it makes a frightful noiſe, and produces, as it deſcends from ſtage to ſtage, ſo white a foam everywhere that the water cannot be ſeen at all. This fall is ſtrewn with rocks, and contains ſome iſlands here and there covered with pines and white cedars. This was the place where we had a hard time; for, not being able to carry our canoes by land on account of the denſity of the wood, we had to drag them in the water with ropes, and in drawing mine I came near loſing my life, as it croſſed into one of the eddies, and if I had not had the good fortune to fall between two rocks the canoe would have dragged me in, inaſmuch as I was unable to undo quickly enough the rope which was wound around my hand, and which hurt me ſeverely and came near cutting it off. In this danger I cried to God and began to pull my canoe, which was returned to me by the refluent water, ſuch as occurs in theſe falls. Having thus eſcaped I thanked God, begging Him to preſerve us. Later our ſavage came to help me, but I was out of danger. It is not ſtrange that I was deſirous of preſerving my canoe, for if it had been loſt it would have been neceſſary to remain, or wait until ſome ſavages came that way, a poor hope for thoſe who have

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nothing to dine on, and who are not accuſtomed to ſuch hardſhip. As for our Frenchmen, they did not have any better luck, and ſeveral times came near loſing their lives; but the Divine Goodneſs preſerved us all. During the remainder of the day we reſted, having done enough.

The next day we fell in with fifteen canoes of ſavages called *Quenongebin*,[46] in a river, after we had paſſed a ſmall lake, four leagues long and two broad. They had been informed of my coming by thoſe who had paſſed the Falls of St. Louis, on their way from the war with the Iroquois. I was very glad to meet them, as were they alſo to meet me, but they were aſtoniſhed to ſee me in this country with ſo few companions, and with only one ſavage. Accordingly, after ſaluting each other after the manner of the country, I deſired them not to go any farther until I had informed them of my plan. To this they aſſented, and we encamped on an iſland.

The next day I explained to them that I was on my way to their country to viſit them, and fulfil the promiſe I had previouſly made them, and that if they had determined to go to the war it would be very agreeable to me, inaſmuch as I had brought ſome companions with this view, at which they were greatly pleaſed; and having told them that I wiſhed to go farther in order to notify the other tribes, they wanted to deter me, ſaying that the way was bad, and that we had ſeen nothing up to this point. Wherefore I aſked them to give me one of their number to take charge of our ſecond

[46] *Quenongebin.* Laverdière makes this the ſame as the Kinounchepirini of Vimont. It was an Algonquin nation ſituated ſouth of Allumette Iſland. *Vide Jéſuite Relations*, Quebec ed., 1640, p. 34.

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ſecond canoe, and alſo to ſerve us as guide, ſince our conductors were not acquainted any farther. This they did willingly, and in return I made them a preſent and gave them one of our Frenchmen, the leaſt indiſpenſable, whom I ſent back to the Falls with a leaf of my note-book, on which for want of paper I made a report of myſelf.

Thus we parted, and continuing our courſe up the river we found another one, very fair and broad, which comes from a nation called *Oueſcharini*,[47] who live north of it, a diſtance of four days' journey from the mouth. This river is very pleaſant in conſequence of the fine iſlands it contains, and the fair and open woods with which its ſhores are bordered. The land is very good for tillage.

On the fourth day we paſſed near another river coming from the north, where tribes called *Algonquins* live. This river falls into the great river St. Lawrence, three leagues below the Falls of St. Louis, forming a large iſland of nearly forty leagues.[48] This river is not broad, but filled with a countleſs number of falls, very hard to paſs. Sometimes theſe

[47] *Oueſcharini.* Theſe people, called Ouaouechkairini by Vimont, appear to have dwelt on the ſtream now known as the *Rivière de Petite Nation*, riſing in a ſyſtem of lakes, among which are Lake Simon, Whiteſiſh Lake, Long Lake, and Lake Des Iſles. *Vide Jéſuite Relations*, 1640, p. 34. The tribe here mentioned was ſubſequently called the Little Nation of the Algonquins: hence the name of the river. *Laverdière.*

[48] This paſſage is exceedingly obſcure. Laverdière ſuppoſes that part of a ſentence was left out by the printer. If ſo it is remarkable that Champlain did not correct it in his edition of 1632. Laverdière thinks the river here ſpoken of is the Gatineau, and that the ſavages following up this ſtream went by a portage to the St. Maurice, and paſſing down reached the St. Lawrence *thirty* leagues, and not *three*, below the Falls of Saint Louis. The three rivers thus named incloſe or form an iſland of about the extent deſcribed in the text. This explanation is plauſible. The paſſage amended would read, "This river *extends near another which* falls into the great river St. Lawrence thirty leagues below the falls of St. Louis." We know of no other way in which the paſſage can be rationally explained.

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theſe tribes go by way of this river in order to avoid encounters with their enemies, knowing that they will not try to find them in places ſo difficult of acceſs.

Where this river has its debouchure is another coming from the ſouth,[49] at the mouth of which is a marvellous fall. For it deſcends a height of twenty or twenty-five fathoms[50] with ſuch impetuoſity that it makes an arch nearly four hundred paces broad. The ſavages take pleaſure in paſſing under it, not wetting themſelves, except from the ſpray that is thrown off. There is an iſland in the middle of the river which, like all the country round about, is covered with pines and white cedars. When the ſavages deſire to enter the river they aſcend the mountain, carrying their canoes, and go half a league by land. The neighboring country is filled with all ſorts of game, ſo that the ſavages often make a ſtop here. The Iroquois alſo go there ſometimes and ſurpriſe them while making the paſſage.

We paſſed a fall[51] a league from there, which is half a league broad, and has a deſcent of ſix or ſeven fathoms. There are many little iſlands, which are, however, nothing more than rough and dangerous rocks covered with a poor ſort

[49] Rideau, at the mouth of which is Green Iſland, referred to in the text below.

[50] The fall in the Rideau is thirty-four feet, according to the Edinburgh Gazetteer of the World. The eſtimate of Champlain is ſo far out of the way that it ſeems not unlikely that feet were intended inſtead of fathoms. *Vide* Vol. I. pp. 301, 302.

[51] The Chaudière Falls, juſt above the preſent city of Ottawa, the greateſt height of which is about forty feet. "Arrayed in every imaginable variety of form, in vaſt dark maſſes, in graceful caſcades, or in tumbling ſpray, they have been well deſcribed as a hundred rivers ſtruggling for a paſſage. Not the leaſt intereſting feature they preſent is the Loſt Chaudière, where a large body of water is quietly ſucked down, and diſappears under ground." *Vide Canada* by W. H. Smith. Vol. I. p. 120. Alſo Vol. I. p. 120 of this work.

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ſort of bruſhwood. The water falls in one place with ſuch force upon a rock that it has hollowed out in courſe of time a large and deep baſin, in which the water has a circular motion and forms large eddies in the middle, ſo that the ſavages call it *Aſticou*, which ſignifies boiler. This cataract produces ſuch a noiſe in this baſin that it is heard for more than two leagues. The ſavages when paſſing here obſerve a ceremony which we ſhall ſpeak of in its place. We had much trouble in aſcending by rowing againſt a ſtrong current, in order to reach the foot of the fall. Here the ſavages took their canoes, my Frenchmen and myſelf our arms, proviſions, and other neceſſaries, and we paſſed over the rough rocks for the diſtance of about a quarter of a league, the extent of the fall. Then we embarked, being obliged afterwards to land a ſecond time and go about three hundred paces through copſe-wood, after which we got into the water in order to get our canoes over the ſharp rocks, the trouble attending which may be imagined. I took the altitude of this place, which I found to be in latitude 45° 38′.[52]

In the afternoon we entered a lake,[53] five leagues lóng and two wide, in which there are very fine iſlands covered with vines, nut-trees, and other excellent kinds of trees. Ten or twelve leagues above we paſſed ſome iſlands covered with pines. The land is ſandy, and there is found here a root which dyes a crimſon color, with which the ſavages paint their faces, as alſo little gewgaws after their manner. There is alſo a mountain range along this river, and the ſurrounding country ſeems to be very unpromiſing. The reſt of the day we paſſed on a very pleaſant iſland.

The

[52] The latitude of the Chaudière Falls is about 45° 27′.

[53] Chaudière Lake, which was only an expanſion of the River Ottawa.

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The next day we proceeded on our courſe to a great fall, nearly three leagues broad, in which the water falls a height of ten or twelve fathoms in a ſlope, making a marvellous noiſe.[54] It is filled with a vaſt number of iſlands, covered with pines and cedars. In order to paſs it we were obliged to give up our maize or Indian corn, and ſome few other proviſions we had, together with our leaſt neceſſary clothes, retaining only our arms and lines, to afford us means of ſupport from hunting and fiſhing as place and luck might permit. Thus lightened we paſſed, ſometimes rowing, ſometimes carrying our canoes and arms by land, the fall, which is a league and a half long,[55] and in which our ſavages, who are indefatigable in this work and accuſtomed to endure ſuch hardſhips, aided us greatly.

Continuing our courſe, we paſſed two other falls, one by land, the other with oar and poles ſtanding up. Then we entered a lake,[56] ſix or ſeven leagues long, into which flows a river coming from the ſouth,[57] on which at a diſtance of five days' journey from the other river[58] live a people called *Matou-oüeſcarini*.[59] The lands about the before-mentioned lake are ſandy and covered with pines, which have been almoſt entirely burned down by the ſavages. There are ſome

[54] Rapide des Chats.

[55] This probably refers to that part of the fall which was more difficult to paſs.

[56] Lake des Chats. The name *des chats* appears to have been given to this Lake, the Rapids, and the *Nation des chats*, on account of the great number of the *loup cervier*, or wild cats, *chats ſauuages*, found in this region. Cf. *Le Grande Voyage dv Pays des Hurons*, par Sagard, Paris, 1632, p. 307.

[57] Madawaſka River, an affluent of the Ottawa, uniting with it at Fitz Roy.

[58] Probably an alluſion to the River St. Lawrence.

[59] This is the ſame tribe alluded to by Vimont under the name, *Mataouckkarini*, as dwelling ſouth of Allumette Iſland. *Vide Relations des Jéſuites*, 1640, Quebec ed., p. 34.

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ſome iſlands, in one of which we reſted ourſelves. Here we ſaw a number of fine red cypreſſes,[60] the firſt I had ſeen in this country, out of which I made a croſs, which I planted at one end of the iſland, on an elevated and conſpicuous ſpot, with the arms of France, as I had done in other places where we had ſtopped. I called this iſland *Sainte Croix.*

On the 6th we ſet out from this iſland of St. Croix, where the river is a league and a half broad, and having made eight or ten leagues we paſſed a ſmall fall by oar, and a number of iſlands of various ſizes. Here our ſavages left the ſacks containing their proviſions and their leſs neceſſary articles, in order to be lighter for going overland and avoiding ſeveral falls which it was neceſſary to paſs. There was a great diſpute between our ſavages and our impoſtor, who affirmed that there was no danger by way of the falls, and that we ought to go that way. Our ſavages ſaid to him, You are tired of living, and to me, that I ought not to believe him, and that he did not tell the truth. Accordingly, having ſeveral times obſerved that he had no knowledge of the places, I followed the advice of the ſavages, which was fortunate for me, for he ſought for dangers in order to ruin me or to diſgust me with the undertaking, as he has ſince confeſſed, a ſtatement of which will be given hereafter. We croſſed accordingly towards the weſt the river, which extended northward. I took the altitude of this place and found it in latitude 46° 40′.[61] We had much difficulty in going

[60] *Cyprés*, Red Cedar or Savin, *Juniperus Virginiana. Vide* Vol. II. note 168.

[61] They were now, perhaps, two miles below Portage du Fort, at the point on the Ottawa neareſt to the ſyſtem of lakes through which they were to paſs, and where, as ſtated in the text, the Ottawa, making an angle, begins to flow directly from the north. The latitude, as here given,

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going this diſtance overland. I, for my part, was loaded only with three arquebuſes, as many oars, my cloak, and ſome ſmall articles. I cheered on our men, who were ſomewhat more heavily loaded, but more troubled by the moſquitoes than by their loads. Thus after paſſing four ſmall ponds and having gone a diſtance of two and a half leagues, we were ſo wearied that it was impoſſible to go farther, not having eaten for twenty-four hours anything but a little broiled fiſh without ſeaſoning, for we had left our proviſions behind, as I mentioned before. Accordingly we reſted on the border of a pond, which was very pleaſant, and made a fire to drive away the moſquitoes, which annoyed us greatly, whoſe perſiſtency is ſo marvellous that one cannot deſcribe it. Here we caſt our lines to catch ſome fiſh.

The next day we paſſed this pond, which was perhaps a league long. Then we went by land three leagues through a country worſe than we had yet ſeen, ſince the winds had blown down the pines on top of each other. This was no ſlight inconvenience, as it was neceſſary to go now over, now under, theſe trees. In this way we reached a lake, ſix leagues long and two wide,[62] very abundant in fiſh, the neighboring

given, is even more than uſually incorrect, being too high by more than a degree. The true latitude is about 45° 37′. *Vide Walker* and *Miles's Atlas of Dominion of Canada*. Note 62 will explain the cauſe of this inexactneſs.

[62] Muſkrat Lake. On Champlain's map of 1632 will be ſeen laid down a ſucceſſion of lakes or ponds, together with the larger one, now known as Muſkrat Lake, on the borders of which are figured the dwellings of the ſavages referred to in the text. The pond which they paſſed is the laſt in the ſeries before reaching Muſkrat Lake. On the direct route between this pond and the lake, known as the Muſkrat Portage road, the courſe undoubtedly traverſed by Champlain, there was found in 1867, in the townſhip of Roſs, an aſtrolabe, an inſtrument uſed in taking latitudes, on which is the date, 1603. It is ſuppoſed to have been loſt by Champlain on his preſent expedition. The reaſons for this ſuppoſition have been ſtated in ſeveral brochures recently iſſued, one by Mr. O. H. Marſhall of Buffalo,

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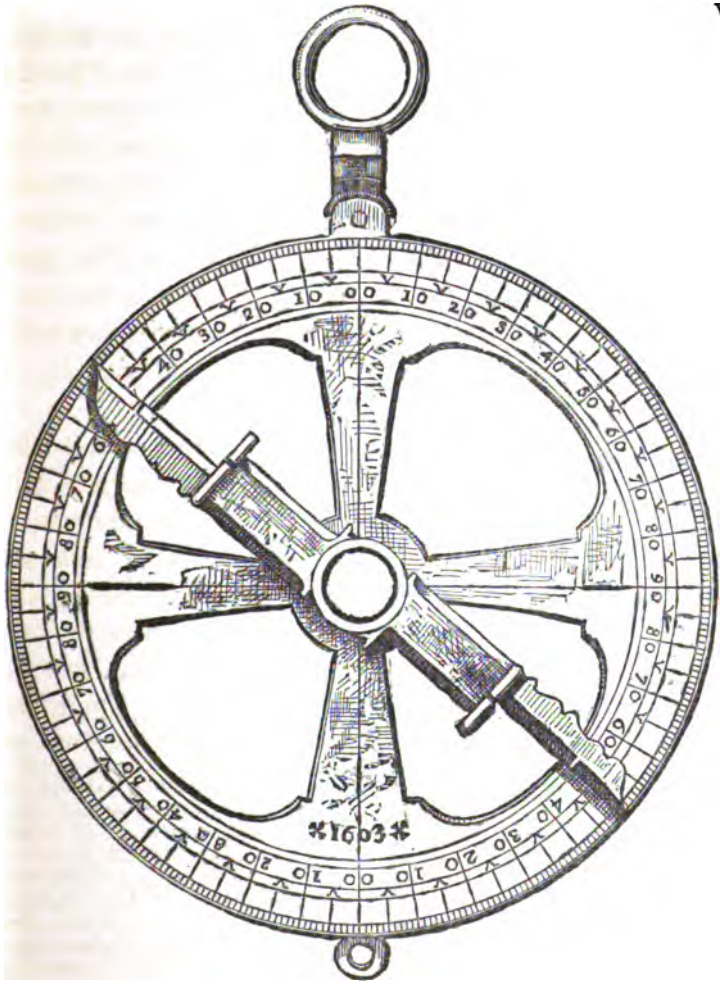
neighboring people doing their fiſhing there. Near this lake is a ſettlement of ſavages, who till the ſoil and gather harveſts



Buffalo, entitled *Diſcovery of an Aſtrolabe ſuppoſed to have been loſt by Champlain in* 1613, New York, 1879; reprinted from the *Magazine of American Hiſtory*

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veſts of maize. Their chief is named *Nibachis*, who came to viſit us with his followers, aſtoniſhed that we could have paſſed

tory for March of that year. Another, *Champlain's Aſtrolabe loſt on the 7th of June, 1613, and found in Auguſt*, 1867, by A. J. Ruſſell of Ottawa, Montreal, 1879. And a third entitled *The Aſtrolabe of Samuel Champlain and Geoffrey Chaucer*, by Henry Scadding, D.D., of Toronto, 1880. All of theſe writers agree in the opinion that the inſtrument was probably loſt by Champlain on his expedition up the Ottawa in 1613. For the argument *in extenſo* the reader is referred to the brochures above cited.

Mr. Ruſſell, who examined the aſtrolabe thus found with great care and had it photographed, deſcribes it as a circular plate having a diameter of five inches and five eighths. "It is of plate braſs, very dark with age, one eighth of an inch thick above, increaſing to ſix ſixteenths of an inch below, to give it ſteadineſs when ſuſpended, which apparently was intended to be increaſed by hanging a weight on the little projecting ring at the bottom of it, in uſing it on ſhip-board. Its ſuſpending ring is attached by a double hinge of the nature of a univerſal joint. Its circle is divided into ſingle degrees, graduated from its perpendicular of ſuſpenſion. The double-bladed index, the pivot of which paſſes through the centre of the aſtrolabe, has ſlits and eyelets in the projecting ſights that are on it."

We give on the preceding page an engraving of this aſtrolabe from a photograph, which preſents a ſufficiently accurate outline of the inſtrument. The plate was originally made to illuſtrate Mr. Marſhall's article in the Magazine of American Hiſtory, and we are indebted to the courteſy of the proprietors of the Magazine, Meſſrs. A. S. Barnes and Company of New York, for its uſe for our preſent purpoſe.

The aſtrolabe, as an inſtrument for taking the altitude of the ſtars or the ſun, had long been in uſe. Thomas Blundevile, who wrote in 1622, ſays he had ſeen three kinds, and that the aſtrolabe of Stofflerus had then been in uſe a hundred years. It had been improved by Gemma Friſius. Mr. Blagrave had likewiſe improved upon the laſt-mentioned, and his inſtrument was at that time in general uſe in England. The aſtrolabe continued to be employed in Great Britain in taking altitudes for more than a century ſubſequent to this, certainly till Hadley's Quadrant was invented, which was firſt announced in 1731.

The aſtrolabes which had the broadeſt diſks were more exact, as they were projected on a larger ſcale, but as they were eaſily joſtled by the wind or the movement of the ſhip at ſea, they could with difficulty be employed. But Mr. Blundevile informs us that "the Spaniards doe commonly make their aſtrolabes narrow and weighty, which for the moſt part are not much aboue fiue inches broad, and yet doe weigh at the leaſt foure pound, & to that end the lower part is made a great deale thicker then the vpper part towards the ring or handle." *Vide M. Blvndevile his Exerciſes*, London, 1622, pp. 595, 597. This Spaniſh inſtrument, it will be obſerved, is very ſimilar to that found on the Old Portage road, and the latter may have been of Spaniſh make.

In order to take the latitude in Champlain's day, at leaſt three diſtinct ſteps or proceſſes were neceſſary, and the following directions might have been given.

I. Let the aſtrolabe be ſuſpended ſo that it ſhall hang plumb. Direct the index or diopter to the ſun at noon, ſo that the ſame

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paſſed the falls and bad roads in order to reach them. After offering us tobacco, according to their cuſtom, he began to addreſs his companions, ſaying, that we muſt have fallen from the clouds, for he knew not how we could have made the journey, and that they who lived in the country had much trouble in traverſing theſe bad ways: and he gave them to underſtand that I accompliſhed all that I ſet my mind upon; in ſhort, that he believed reſpecting me all that the other ſavages had told him. Aware that we were hungry, he gave us ſome fiſh, which we ate, and after our meal I explained to him, through Thomas, our interpreter, the pleaſure I had in meeting them, that I had come to this country to aſſiſt them in their wars, and that I deſired to go ſtill farther to ſee ſome other chiefs for the ſame object, at which they were glad and promiſed me aſſiſtance. They ſhowed me their gardens and the fields, where they had maize. Their ſoil is ſandy, for which reason they devote themſelves more to hunting than to tillage, unlike the Ochateguins.

ſame ray of light may ſhine through both holes in the two tablets or pinules on the diopter, and the diopter will point to the degree of the ſun's meridian altitude indicated on the outer rim of the aſtrolabe.

II. Aſcertain the exact degree of the ſun's declination for that day, by a table calculated for that purpoſe, which accompanies the aſtrolabe.

III. Subtract the declination, ſo found, if it be northerly, from the meridian altitude; or if the declination be ſoutherly, add the declination to the meridian altitude, and the reſult, ſubtracted from 90°, will give the latitude.

In theſe ſeveral proceſſes of taking the latitude there are numerous poſſibilities of inexactness. It does not appear that any correction was made for refraction of light, or the preceſſion of the equinoxes. But the moſt important ſource of inaccuracy was in the uſe of the aſtrolabe whoſe diſk was ſo ſmall that its diviſions could not be carried beyond degrees, and conſequently minutes were arrived at by ſheer eſtimation, and uſually when the work was completed, the error was not leſs than one fourth or one half of a degree, and it was often much more.

This accounts fully for the inaccuracies of Champlain's latitudes from firſt to laſt throughout his entire explorations, as teſted by the very exact inſtruments and tables now in uſe. No better method of

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Ochateguins.[63] When they wiſh to make a piece of land arable, they burn down the trees, which is very eaſily done, as they are all pines, and filled with roſin. The trees having been burned, they dig up the ground a little, and plant their maize kernel by kernel,[64] like thoſe in Florida. At the time I was there it was only four fingers high.

CHAPTER IV.

CONTINUATION. — ARRIVAL AT THE ABODE OF TESSOÜAT, AND HIS FAVORABLE RECEPTION OF ME. — CHARACTER OF THEIR CEMETERIES. — THE SAVAGES PROMISE ME FOUR CANOES FOR CONTINUING MY JOURNEY; WHICH THEY HOWEVER SHORTLY AFTER REFUSE. — ADDRESS OF THE SAVAGES TO DISSUADE ME FROM MY UNDERTAKING, IN WHICH THEY REPRESENT ITS DIFFICULTIES. — MY REPLY TO THESE OBJECTIONS. — TESSOÜAT ACCUSES MY GUIDE OF LYING, AND OF NOT HAVING BEEN WHERE HE SAID HE HAD. — THE LATTER MAINTAINS HIS VERACITY. — I URGE THEM TO GIVE ME CANOES. — SEVERAL REFUSALS. — MY GUIDE CONVICTED OF FALSEHOOD, AND HIS CONFESSION.

MIBACHIS had two canoes fitted out, to conduct me to another chief, named *Teſſoüat*,[65] who lived eight leagues from him, on the border of a great lake, through which flows the river which we had left, and which extends northward. Accordingly we croſſed the lake in a weſt-northweſterly direction, a diſtance of nearly ſeven leagues. Landing

of determining the latitude exiſted at that day, and conſequently the hiſtorian is warned not to rely upon the latitude alone as given by the early navigators and explorers in identifying the exact localities which they viſited.

[63] Subſequently called Hurons.

[64] *Vide* Vol. I. p. 49; Vol. II. note 219.

[65] It ſeems not improbable, as ſuggeſted by Laverdière, that this was the ſame chief that Champlain met at Tadouſſac in 1603, then called *Beſouat*. *Vide* Vol. I. p. 242.

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ing there, we went a league towards the northeaſt through a very fine country, where are ſmall beaten paths, along which one can go eaſily. Thus we arrived on the ſhore of the lake,[66] where the dwelling of Teſſoüat was. He was accompanied by a neighboring chieftain, and was greatly amazed to ſee me, ſaying that he thought I was a dream, and that he did not believe his eyes. Thence we croſſed on to an iſland,[67] where their cabins are, which are poorly conſtructed out of the bark of trees. The iſland is covered with oaks, pines, and elms, and is not ſubject to inundations, like the other iſlands in the lake.

This iſland is ſtrongly ſituated; for at its two ends, and where the river enters the lake, there are troubleſome falls, the roughneſs of which makes the iſland difficult of acceſs. They have accordingly taken up their abode here in order to avoid the purſuit of their enemies. It is in latitude 47°,[68] as alſo the lake, which is twenty leagues long,[69] and three or four wide. It abounds in fiſh; the hunting, however, is not eſpecially good.

On viſiting the iſland, I obſerved their cemeteries, and was

[66] They croſſed Muſkrat Lake, and after a portage of a league, by general eſtimation, they reached Lake Allumette. This lake is only the expanded current of the river Ottawa on the ſouthern ſide of Allumette Iſland, which is formed by the bifurcation of the Ottawa.

[67] Allumette Iſland, often called, in the *Relations des Jéſuites*, ſimply the Iſland. The ſavages in occupation were in the habit of exacting tribute from the Hurons and others, who paſſed along on their war excurſions or their journeys for trade with the French at Montreal. They bartered their maize with other tribes for ſkins with which they clothed themſelves.

[68] The true latitude here is about 45° 47′. On the map of 1632 the latitude correſponds with the ſtatement in the text.

[69] In his iſſue of 1632 Champlain corrects his ſtatement as to the length of Allumette Iſland, and ſays it is ten leagues long, which is nearly correct. *Vide* Quebec ed. p. 868. Of this iſland Bouchette ſays that in length it is about fifteen miles, and on an average four miles wide. *Britiſh Dominions in North America*, London, 1831, Vol. I. p. 187.

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was ſtruck with wonder as I ſaw ſepulchres of a ſhape like ſhrines, made of pieces of wood fixed in the ground at a diſtance of about three feet from each other, and interſecting at the upper end. On the interſections above they place a large piece of wood, and in front another upright piece, on which is carved roughly, as would be expected, the figure of the male or female interred. If it is a man, they add a ſhield, a ſword attached to a handle after their manner, a mace, and bow and arrows. If it is a chief, there is a plume on his head, and ſome other *matachia* or embelliſhment. If it is a child, they give it a bow and arrow; if a woman or girl, a boiler, an earthen veſſel, a wooden ſpoon, and an oar. The entire ſepulchre is ſix or ſeven feet long at moſt, and four wide; others are ſmaller. They are painted yellow and red, with various ornaments as neatly done as the carving. The deceaſed is buried with his dreſs of beaver or other ſkins which he wore when living, and they lay by his ſide all his poſſeſſions, as hatchets, knives, boilers, and awls, ſo that theſe things may ſerve him in the land whither he goes; for they believe in the immortality of the ſoul, as I have elſewhere obſerved. Theſe carved ſepulchres are only made for the warriors; for in reſpect to others they add no more than in the caſe of women, who are conſidered a uſeleſs claſs, accordingly but little is added in their caſe.

Obſerving the poor quality of the ſoil, I aſked them what pleaſure they took in cultivating land ſo unpromiſing, ſince there was ſome much better, which they left barren and waſte, as at the Falls of St. Louis. They anſwered that they were forced to do ſo in order to dwell in ſecurity, and that the roughneſs of the locality ſerved them as a defence againſt their

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their enemies. But they ſaid that if I would make a ſettlement of French at the Falls of St. Louis, as I had promiſed, they would leave their abode and go and live near us, confident that their enemies would do them no harm while we were with them. I told them that we would this year collect wood and ſtone in order the coming year to build a fort and cultivate the land; upon hearing which they raiſed a great cry of applauſe. This conference having been finiſhed, I aſked all the chiefs and prominent men among them to aſſemble the next day on the main land, at the cabin of Teſſoüat, who purpoſed to celebrate a *tabagie* in my honor, adding that I would there tell them my plans. This they promiſed, and ſent word to their neighbors to convene at the appointed place.

The next day all the gueſts came, each with his porringer and wooden ſpoon. They ſeated themſelves without order or ceremony on the ground in the cabin of Teſſoüat, who diſtributed to them a kind of broth made of maize cruſhed between two ſtones, together with meat and fiſh which was cut into little pieces, the whole being boiled together without ſalt. They alſo had meat roaſted on coals, and fiſh boiled apart, which he alſo diſtributed. In reſpect to myſelf, as I did not wiſh any of their chowder, which they prepare in a very dirty manner, I aſked them for ſome fiſh and meat, that I might prepare it in my own way, which they gave me. For drink, we had fine clear water. Teſſoüat, who gave the *tabagie*, entertained us without eating himſelf, according to their cuſtom.

The *tabagie* being over, the young men, who are not preſent at the harangues and councils, and who during the

tabagies

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tabagies remain at the door of the cabins, withdrew, when all who remained began to fill their pipes, one and another offering me one. We then ſpent a full half-hour in this occupation, not a word being ſpoken, as is their cuſtom.

After ſmoking amply during ſo long a period of ſilence, I explained to them, through my interpreter, that the object of my journey was none other than to aſſure them of my friendſhip, and of the deſire I had to aſſiſt them in their wars, as I had before done; that I had been prevented from coming the preceding year, as I had promiſed them, becauſe the king had employed me in other wars, but that now he had ordered me to viſit them and to fulfil my promiſes, and that for this purpoſe I had a number of men at the Falls of St. Louis. I told them that I was making an excurſion in their territory to obſerve the fertility of their ſoil, their lakes and rivers, and the ſea which they had told me was in their country; and that I deſired to ſee a tribe diſtant ſix days' journey from them, called the *Nebicerini*, in order to invite them alſo to the war, and accordingly I aſked them to give me four canoes with eight ſavages to guide me to theſe lands. And ſince the Algonquins are not great friends of the Nebicerini,[70] they ſeemed to liſten to me with greater attention.

After I had finiſhed my diſcourſe, they began again to ſmoke, and to confer among themſelves in a very low voice reſpecting my propoſitions. Then Teſſoüat in behalf of all the reſt

[70] This tribe was ſubſequently known as the Nipiſſings, who dwelt on the borders of Lake Nipiſſing. They were diſtinguiſhed for their ſorceries, under the cover of which they appear to have practiſed impoſitions which naturally enough rendered other neighboring Algonquin tribes hoſtile to them.

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reſt began and ſaid, that they had always regarded me more friendly towards them than any Frenchman they had ſeen; that the proofs they had of this in the paſt made their confidence eaſier for the future: moreover, that I had ſhown myſelf in reality their friend, by encountering ſo many riſks in coming to ſee them and invite them to the war, and that all theſe conſiderations obliged them to feel as kindly diſpoſed towards me as towards their own children. But they ſaid that I had the preceding year broken my promiſe, that two thouſand ſavages had gone to the Falls with the expectation of finding me ready to go to the war, and making me preſents, but that they had not found me and were greatly ſaddened, ſuppoſing that I was dead, as ſome perſons had told them. He ſaid alſo, that the French who were at the Falls did not want to help them in their wars, that they had been badly treated by certain ones, ſo that they had reſolved among themſelves not to go to the Falls again, and that this had cauſed them, as they did not expect to ſee me again, to go alone to the war, and that in fact twelve hundred of them had already gone. And ſince the greater part of their warriors were abſent, they begged me to poſtpone the expedition to the following year, ſaying that they would communicate the matter to all the people of their country. In regard to the four canoes, which I aſked for, they granted them to me, but with great reluctance, telling me that they were greatly diſpleaſed at the idea of ſuch an undertaking, in view of the hardſhips which I would endure; that the people there were ſorcerers, that they had cauſed the death of many of their own tribe by charms and poiſoning, on which account they were not their friends: moreover they

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ſaid that, as it regards war, I was not to think of them, as they were little-hearted. With theſe and many other conſiderations they endeavored to deter me from my purpoſe.

But my ſole deſire on the other hand was to ſee this people, and enter into friendſhip with them, ſo that I might viſit the North Sea. Accordingly, with a view to leſſening the force of their objections, I ſaid to them, that it was not far to the country in queſtion; that the bad roads could not be worſe than thoſe I had already paſſed; that their witchcraft would have no power to harm me, as my God would preſerve me from them; that I was alſo acquainted with their herbs, and would therefore beware of eating them; that I deſired to make the two tribes mutual friends, and that I would to this end make preſents to the other tribe, being aſſured that they would do ſomething for me. In view of theſe reaſons they granted me, as I have ſaid, four canoes, at which I was very happy, forgetting all paſt hardſhips in the hope of ſeeing this ſea, as I ſo much deſired.

For the remainder of the day, I went out walking in their gardens, which were filled with ſquaſhes, beans, and our peas, which they were beginning to cultivate, when Thomas, my interpreter, who underſtands the language very well, came to inform me that the ſavages, after I had left them, had come to the concluſion, that if I were to undertake this journey I ſhould die and they alſo, and that they could not furniſh the promiſed canoes, as there was no one of them who would guide me, but that they wiſhed me to poſtpone the journey until the next year, when they would conduct me with a good train to protect me from that people, in caſe they ſhould attempt to harm me, as they are evil-diſpoſed.

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This intelligence greatly diſturbed me, and I at once went to them and told them, that up to this day I had regarded them as men and truthful perſons, but that now they had ſhown themſelves children and liars, and that if they would not fulfil their promiſes, they would fail to ſhow me their friendſhip; that, however, if they felt it an inconvenience to give me four canoes they ſhould only furniſh two and four ſavages.

They repreſented to me anew the difficulties attending the journey, the number of the falls, the bad character of the people, and that their reaſon for refuſing my requeſt was their fear of loſing me.

I replied that I was ſorry to have them ſhow themſelves to ſo ſlight an extent my friends, and that I ſhould never have believed it; that I had a young man, ſhowing them my impoſtor, who had been in their country, and had not found all theſe difficulties which they repreſented, nor the people in queſtion ſo bad as they aſſerted. Then they began to look at him, in particular Teſſoüat the old captain, with whom he had paſſed the winter, and calling him by name he ſaid to him in his language: Nicholas, is it true that you ſaid you were among the Nebicerini? It was long before he ſpoke, when he ſaid to them in their language, which he ſpoke to a certain extent: Yes, I was there. They immediately looked at him awry, and throwing themſelves upon him, as if they would eat him up or tear him in pieces, raiſed loud cries, when Teſſoüat ſaid to him: You are a downright liar, you know well that you ſlept at my ſide every night with my children, where you aroſe every morning; if you were among the people mentioned, it was while

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while ſleeping. How could you have been ſo bold as to lead your chief to believe lies, and ſo wicked as to be willing to expoſe his life to ſo many dangers? You are a worthleſs fellow, and he ought to put you to death more cruelly than we do our enemies. I am not aſtoniſhed that he ſhould ſo importune us on the aſſurance of your words.

I at once told him that he muſt reply to theſe people; and ſince he had been in the regions indicated, that he muſt give me proofs of it, and free me from the ſuſpenſe in which he had placed me. But he remained ſilent and greatly terrified.

I immediately withdrew him from the ſavages, and conjured him to declare the truth of the matter, telling him that, if he had ſeen the ſea in queſtion, I would give him the reward which I had promiſed him, and that, if he had not ſeen it, he muſt tell me ſo without cauſing me farther trouble. Again he affirmed with oaths all he had before ſaid, and that he would demonſtrate to me the truth of it, if the ſavages would give us canoes.

Upon this, Thomas came and informed me, that the ſavages of the iſland had ſecretly ſent a canoe to the Nebicerini, to notify them of my arrival. Thereupon, in order to profit by the opportunity, I went to the ſavages to tell them, that I had dreamed the paſt night that they purpoſed to ſend a canoe to the Nebicerini without notifying me of it, at which I was greatly ſurpriſed, ſince they knew that I was deſirous of going there. Upon which they replied that I did them a great wrong in truſting a liar, who wanted to cauſe my death, more than ſo many brave chiefs, who were my friends and who held my life dear. I replied that my

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my man, meaning our impoſtor, had been in the aforeſaid country with one of the relatives of Teſſoüat and had ſeen the ſea, the wreck and ruins of an Engliſh veſſel, together with eighty ſcalps which the ſavages had in their poſſeſſion, and a young Engliſh boy whom they held as priſoner, and whom they wiſhed to give me as a preſent.

When they heard me ſpeak of the ſea, veſſels, ſcalps of the Engliſh, and the young priſoner, they cried out more than before that he was a liar, and thus they afterwards called him, as if it were the greateſt inſult they could have done him, and they all united in ſaying that he ought to be put to death, or elſe that he ſhould tell with whom he had gone to the place indicated, and ſtate the lakes, rivers, and roads, by which he had gone. To this he replied with aſſurance, that he had forgotten the name of the ſavage, although he had ſtated to me his name more than twenty times, and even on the previous day. In reſpect to the peculiarities of the country, he had deſcribed them in a paper which he had handed me. Then I brought forward the map and had it explained to the ſavages, who queſtioned him in regard to it. To this he made no reply, but rather manifeſted by his ſullen ſilence his perverſe nature.

As my mind was wavering in uncertainty, I withdrew by myſelf, and reflected upon the above-mentioned particulars of the voyage of the Engliſh, and how the reports of our liar were quite in conformity with it, alſo that there was little probability of this young man's having invented all that, in which caſe he would not have been willing to undertake the journey, but that it was more probable that he had ſeen theſe things, and that his ignorance did not permit him to reply to the

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the queſtions of the ſavages. To the above is to be added the fact that, if the report of the Engliſh be true, the North Sea cannot be farther diſtant from this region than a hundred leagues in latitude, for I was in latitude 47° and in longitude 296°.[71] But it may be that the difficulties attending the paſſage of the falls, the roughneſs of the mountains covered with ſnows, is the reaſon why this people have no knowledge of the ſea in queſtion; indeed they have always ſaid that from the country of the Ochateguins it is a journey of thirty-five or forty days to the ſea, which they ſee in three places, a thing which they have again aſſured me of this year. But no one has ſpoken to me of this ſea on the north, except this liar, who had given me thereby great pleaſure in view of the ſhortneſs of the journey.

Now, when this canoe was ready, I had him ſummoned into the preſence of his companions; and after laying before him all that had tranſpired, I told him that any further diſſimulation was out of the queſtion, and that he muſt ſay whether he had ſeen theſe things or not; that I was deſirous of improving the opportunity that preſented itſelf; that I had forgotten the paſt; but that, if I went farther, I would have him hung and ſtrangled, which ſhould be his ſole reward. After meditating by himſelf, he fell on his knees and aſked my pardon, declaring that all he had ſaid, both in France and this

[71] The true latitude, as we have ſtated, *antea*, note 61, is about 45° 37′; but on Champlain's map it correſponds with the ſtatement in the text, and a hundred leagues north of where they then were, as his map is conſtructed, would carry them to the place in the bay where Hudſon wintered, as ſtated by Champlain, and as laid down on his ſmall map included in this volume; but the longitude is incorrect, Allumette Iſland being two or three degrees eaſt of longitude 296°, as laid down on Champlain's map of 1632.

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this country, in reſpect to the ſea in queſtion was falſe; that he had never ſeen it, and that he had never gone farther than the village of Teſſoüat; that he had ſaid theſe things in order to return to Canada. Overcome with wrath at this, I had him removed, being unable to endure him any longer in my preſence, and giving orders to Thomas to inquire into the whole matter in detail; to whom he ſtated, that he did not believe that I would undertake the journey on account of the dangers, thinking that ſome difficulty would preſent itſelf to prevent me from going on, as in the caſe of theſe ſavages, who were not diſpoſed to lend me canoes; and accordingly that the journey would be put off until another year, when he being in France would be rewarded for his diſcovery; but that, if I would leave him in this country, he would go until he found the ſea in queſtion, even if he ſhould die in the attempt. Theſe were his words as reported to me by Thomas, but they did not give me much ſatisfaction, aſtounded as I was at the effrontery and maliciouſneſs of this liar: and I cannot imagine how he could have deviſed this impoſition, unleſs that he had heard of the above-mentioned voyage of the Engliſh, and in the hope of ſome reward, as he ſaid, had the temerity to venture on it.

Shortly after I proceeded to notify the ſavages, to my great regret, of the malignity of this liar, ſtating that he had confeſſed the truth; at which they were delighted, reproaching me with the little confidence I put in them, who were chiefs and my friends, and who always ſpoke the truth; and who ſaid that this liar ought to be put to death, being extremely malicious; and they added, Do you not ſee that he meant

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meant to cauſe your death. Give him to us, and we promiſe you that he ſhall not lie any more. And as they all went after him ſhouting, their children alſo ſhouting ſtill more, I forbade them to do him any harm, directing them to keep their children alſo from doing ſo, inaſmuch as I wiſhed to take him to the Falls to ſhow him to the gentlemen there, to whom he was to bring ſome ſalt water; and I ſaid that, when I arrived there, I would conſult as to what ſhould be done with him.

My journey having been in this manner terminated, and without any hope of ſeeing the ſea in this direction, except in imagination, I felt a regret that I ſhould not have employed my time better, and that I ſhould have had to endure the difficulties and hardſhips, which however I was obliged patiently to ſubmit to. If I had gone in another direction, according to the report of the ſavages, I ſhould have made a beginning in a thing which muſt be poſtponed to another time. At preſent my only wiſh being to return, I deſired the ſavages to go to the Falls of St. Louis, where there were four veſſels loaded with all kinds of merchandiſe, and where they would be well treated. This they communicated to all their neighbors. Before ſetting out, I made a croſs of white cedar, which I planted in a prominent place on the border of the lake, with the arms of France, and I begged the ſavages to have the kindneſs to preſerve it, as alſo thoſe which they would find along the ways we had paſſed; telling them that, if they broke them, misfortune would befall them, but that, if they preſerved them, they would not be aſſaulted by their enemies. They promiſed to do ſo, and ſaid that I ſhould find them when I came to viſit them again.

CHAPTER V.

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CHAPTER V.

OUR RETURN TO THE FALLS.—FALSE ALARM.—CEREMONY AT THE CHAUDIÈRE FALLS.—CONFESSION OF OUR LIAR BEFORE ALL THE CHIEF MEN.—OUR RETURN TO FRANCE.

ON the 10th of June I took leave of Teſſoüat, a good old captain, making him preſents, and promiſing him, if God preſerved me in health, to come the next year, prepared to go to war. He in turn promiſed to aſſemble a large number by that time, declaring that I ſhould ſee nothing but ſavages and arms which would pleaſe me; he alſo directed his ſon to go with me for the ſake of company. Thus we ſet out with forty canoes, and paſſed by way[72] of the river we had left, which extends northward, and where we went on ſhore in order to croſs the lakes. On the way we met nine large canoes of the Oueſcharini, with forty ſtrong and powerful men, who had come upon the news they had received; we alſo met others, making all together ſixty canoes; and we overtook twenty others, who had ſet out before us, each heavily laden with merchandiſe.

We paſſed ſix or ſeven falls between the iſland of the Algonquins[73] and the little fall,[74] where the country was very unpleaſant. I readily realized that, if we had gone in that direction,

[72] By the Ottawa, which they had left a little below Portage du Fort, and not by the ſame way they had come, through the ſyſtem of ſmall lakes, of which Muſkrat lake is one. *Vide Carte de la Nouvelle France*, 1632, Vol. I. p. 304.

[73] Allumette Iſland.

[74] Near Gould's Landing, below or ſouth of Portage du Fort.—*Vide Champlain's Aſtrolabe*, by A. J. Ruſſell, Montreal, 1879, p. 6.

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direction, we ſhould have had much more trouble, and would with difficulty have ſucceeded in getting through: and it was not without reaſon that the ſavages oppoſed our liar, as his only object was to cauſe my ruin.

Continuing our courſe ten or twelve leagues below the iſland of the Algonquins, we reſted on a very pleaſant iſland, which was covered with vines and nut-trees, and where we caught ſome fine fiſh. About midnight, there arrived two canoes, which had been fiſhing farther off, and which reported that they had ſeen four canoes of their enemies. At once three canoes were deſpatched to reconnoitre, but they returned without having ſeen anything. With this aſſurance all gave themſelves up to ſleep, excepting the women, who reſolved to ſpend the night in their canoes, not feeling at eaſe on land. An hour before daylight a ſavage, having dreamed that the enemy were attacking them, jumped up and ſtarted on a run towards the water, in order to eſcape, ſhouting, They are killing me. Thoſe belonging to his band all awoke dumfounded and, ſuppoſing that they were being purſued by their enemies, threw themſelves into the water, as did alſo one of our Frenchmen, who ſuppoſed that they were being overpowered. At this great noiſe, the reſt of us, who were at a diſtance, were at once awakened, and without making farther inveſtigation ran towards them: but as we ſaw them here and there in the water, we were greatly ſurpriſed, not ſeeing them purſued by their enemies, nor in a ſtate of defence, in caſe of neceſſity, but only ready to ſacrifice themſelves. After I had inquired of our Frenchman about the cauſe of this excitement, he told me that a ſavage had had a dream, and that he with the

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the reſt had thrown themſelves into the water in order to eſcape, ſuppoſing that they were being attacked. Accordingly, the ſtate of the caſe being aſcertained, it all paſſed off in a laugh.

Continuing our way, we came to the Chaudière Falls, where the ſavages went through with the cuſtomary ceremony, which is as follows. After carrying their canoes to the foot of the Fall, they aſſemble in one ſpot, where one of them takes up a collection with a wooden plate, into which each one puts a bit of tobacco. The collection having been made, the plate is placed in the midſt of the troupe, and all dance about it, ſinging after their ſtyle. Then one of the captains makes an harangue, ſetting forth that for a long time they have been accuſtomed to make this offering, by which means they are inſured protection againſt their enemies, that otherwiſe misfortune would befall them, as they are convinced by the evil ſpirit; and they live on in this ſuperſtition, as in many others, as we have ſaid in other places. This done, the maker of the harangue takes the plate, and throws the tobacco into the midſt of the caldron, whereupon they all together raiſe a loud cry. Theſe poor people are ſo ſuperſtitious, that they would not believe it poſſible for them to make a proſperous journey without obſerving this ceremony at this place, ſince their enemies await them at this portage, not venturing to go any farther on account of the difficulty of the journey, whence they ſay they ſurpriſe them there, as they have ſometimes done.

The next day we arrived at an iſland at the entrance to a lake, and ſeven or eight leagues diſtant from the great Falls of St. Louis. Here while repoſing at night we had another

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another alarm, the ſavages ſuppoſing that they had ſeen the canoes of their enemies. This led them to make ſeveral large fires, which I had them put out, repreſenting to them the harm which might reſult, namely, that inſtead of concealing they would diſcloſe themſelves.

On the 17th of June, we arrived at the Falls of St. Louis, where I found L'Ange, who had come to meet me in a canoe to inform me, that Sieur de Maiſonneuve of St. Malo had brought a paſſport from the Prince for three veſſels. In order to arrange matters until I ſhould ſee him, I aſſembled all the ſavages and informed them that I did not wiſh them to traffic in any merchandiſe until I had given them permiſſion, and that I would furniſh them proviſions as ſoon as we ſhould arrive; which they promiſed, ſaying that they were my friends. Thus, continuing our courſe, we arrived at the barques, where we were ſaluted by ſome diſcharges of cannon, at which ſome of our ſavages were delighted, and others greatly aſtoniſhed, never having heard ſuch muſic. After I had landed, Maiſonneuve came to me with the paſſport of the Prince. As ſoon as I had ſeen it, I allowed him and his men to enjoy the benefits of it like the reſt of us; and I ſent word to the ſavages that they might trade on the next day.

After ſeeing all the chief men and relating the particulars of my journey and the malice of my liar, at which they were greatly amazed, I begged them to aſſemble, in order that in their preſence, and that of the ſavages and his companions, he might make declaration of his maliciouſneſs; which they gladly did. Being thus aſſembled, they ſummoned him, and aſked him, why he had not ſhown me the ſea in the north,

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north, as he had promiſed me at his departure. He replied that he had promiſed ſomething impoſſible for him, ſince he had never ſeen this ſea, and that the deſire of making the journey had led him to ſay what he did, alſo that he did not ſuppoſe that I would undertake it; and he begged them to be pleaſed to pardon him, as he alſo did me again, confeſſing that he had greatly offended, and if I would leave him in the country, he would by his efforts repair the offence, and ſee this ſea, and bring back truſtworthy intelligence concerning it the following year; and in view of certain conſiderations I pardoned him on this condition.

After relating to them in detail the good treatment I had received at the abodes of the ſavages, and how I had been occupied each day, I inquired what they had done during my abſence, and what had been the reſult of their hunting excurſions, and they ſaid they had had ſuch ſucceſs that they generally brought home ſix ſtags. Once on St. Barnabas's day, Sieur du Parc, having gone hunting with two others, killed nine. Theſe ſtags are not at all like ours, and there are different kinds of them, ſome larger, others ſmaller, which reſemble cloſely our deer.[75] They had alſo a very large number

[75] At that time there were to be found in Canada at leaſt four ſpecies of the Cervus Family.

1. The Mooſe, *Cervus alces*, or *alces Americanus*, uſually called by the earlieſt writers *orignal* or *orignac*. *Vide* Vol. I. pp. 264, 265. This is the largeſt of all the deer family in this or in any other part of the world. The average weight has been placed at ſeven hundred pounds, while extraordinary ſpecimens probably attain twice that weight.

2. The Wapiti, or American Elk, *Cervus elaphus*, or *Canadenſis*. This is the largeſt of the known deer except the preceding. The average weight is probably leſs than ſix hundred pounds.

3. The Woodland Caribou, *Cervus tarandus*. It is ſmaller than the Wapiti. Its range is now moſtly in the northern regions of the continent, but ſpecimens are ſtill found in Nova Scotia and New Brunſwick. The female is armed with antlers as well as the male, though they are ſmaller.

4. The Common Deer, *Cervus Virginianus*

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number of pigeons,[76] and alſo fiſh, ſuch as pike, carp, ſturgeon, ſhad, barbel, turtles, baſs, and other kinds unknown to us, on which they dined and ſupped every day. They were alſo all in better condition than myſelf, who was reduced from work and the anxiety which I had experienced, not having eaten more than once a day, and that of fiſh badly cooked and half broiled.

On the 22d of June, about 8 o'clock in the evening, the ſavages ſounded an alarm becauſe one of them had dreamed he had ſeen the Iroquois. In order to content them, all the men took their arms, and ſome were ſent to their cabins to reaſſure them, and into the approaches to reconnoitre, ſo that, finding it was a falſe alarm, they were ſatisfied with the firing of ſome two hundred muſket and arquebus ſhots, after which arms were laid down, the ordinary guard only being left. This reaſſured them greatly, and they were very glad to ſee the French ready to help them.

After the ſavages had bartered their articles of merchandiſe and had reſolved to return, I aſked them to take with them two young men, to treat them in a friendly manner, ſhow them the country, and bind themſelves to bring them back. But they ſtrongly objected to this, repreſenting to me the trouble our liar had given me, and fearing that they would bring me falſe reports, as he had done. I replied that they were men of probity and truth, and that if they would not take them they were not my friends, whereupon they reſolved

ginianus. It has the wideſt range of any of the deer family. It is ſtill found in every degree of latitude from Mexico to Britiſh Columbia. *Vide Antelope and Deer of America* by John Dean Caton, LL.D., Boſton, 1877.

[76] *Palombes*. The paſſenger, or wild pigeon, *Ectopiſtes migratorius*.

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reſolved to do ſo. As for our liar, none of the ſavages wanted him, notwithſtanding my requeſt to them to take him, and we left him to the mercy of God.

Finding that I had no further buſineſs in this country, I reſolved to croſs in the firſt veſſel that ſhould return to France. Sieur de Maiſonneuve, having his ready, offered me a paſſage, which I accepted; and on the 27th of June I ſet out with Sieur L'Ange from the Falls, where we left the other veſſels, which were awaiting the return of the ſavages who had gone to the war, and we arrived at Tadouſſac on the 6th of July.

On the 8th of Auguſt[77] we were enabled by favorable weather to ſet ſail. On the 18th we left Gaſpé and Iſle Percée. On the 28th we were on the Grand Bank, where the green fiſhery is carried on, and where we took as many fiſh as we wanted.

On the 26th of Auguſt we arrived at St. Malo, where I ſaw the merchants, to whom I repreſented the eaſe of forming a good aſſociation in the future, which they reſolved to do, as thoſe of Rouen and La Rochelle had done, after recognizing the neceſſity of the regulations, without which it is impoſſible to hope for any profit from theſe lands. May God by His grace cauſe this undertaking to proſper to His honor and glory, the converſion of theſe poor benighted ones, and to the welfare and honor of France.

[77] *Le 8 Aouſt.* Laverdière ſuggeſts with much plauſibility that this ſhould read "The 8th of July." Champlain could hardly have found it neceſſary to remain at Tadouſſac from the 6th of July to the 8th of Auguſt for favorable weather to ſail. If he had been detained by any other cauſe, it would probably have been deemed of ſufficient gravity to be ſpecially mentioned.

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VOYAGES

AND

DISCOVERIES IN NEW FRANCE,

From the year 1615 to the end of the year 1618.

BY

SIEUR DE CHAMPLAIN,

Captain in ordinary to the King in the Western Sea.

WHERE ARE DESCRIBED

THE MANNERS, CUSTOMS, DRESS, MODE OF WARfare, hunting, dances, festivals, and method of burial of various savage peoples, with many remarkable experiences of the author in this country, and an account of the beauty, fertility, and temperature of the same.

PARIS.

CLAUDE COLLET, in the Palace, at the gallery of the Prisoners.

M. DC. XIX.

WITH AUTHORITY OF THE KING.

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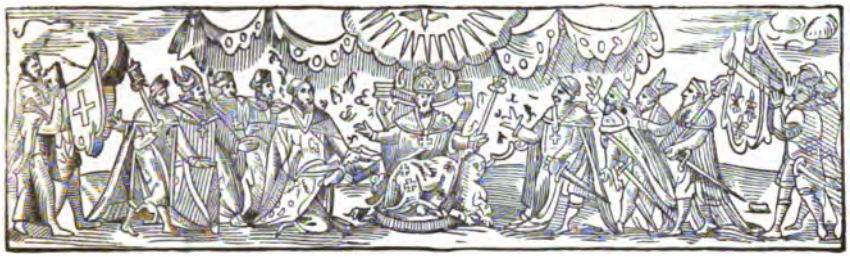

TO THE KING.

SIRE,

This is a third volume containing a narrative of what has tranſpired moſt worthy of note during the voyages I have made to New France, and its peruſal will, I think, afford your Majeſty greater pleaſure than that of thoſe preceding, which only deſignate the ports, harbors, ſituations, declinations, and other particulars, having more intereſt for navigators and ſailors than for other perſons. In this narrative you will be able to obſerve more eſpecially the manners and mode of life of theſe peoples both in particular and in general, their wars, ammunition, method of attack and of defence, their expeditions and retreats in various circumſtances, matters about which thoſe intereſted deſire information. You will perceive alſo that they are not ſavage to ſuch an extent that they could not in courſe of time and through aſſociation with others become civilized and cultivated. You will likewiſe perceive how great hopes we cheriſh from the long and arduous labors we have for the paſt fifteen years ſuſtained, in order to plant in this country the ſtandard of the

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the croſs, and to teach the people the knowledge of God and the glory of His holy name, it being our deſire to cultivate a feeling of charity towards His unfortunate creatures, which it is our duty to practiſe more patiently than any other thing, eſpecially as there are many who have not entertained ſuch purpoſes, but have been influenced only by the deſire of gain. Nevertheleſs we may, I ſuppoſe, believe that theſe are the means which God makes uſe of for the greater promotion of the holy deſire of others. As the fruits which the trees bear are from God, the Lord of the ſoil, who has planted, watered, and nouriſhed them with an eſpecial care, ſo your Majeſty can be called the legitimate lord of our labors, and the good reſulting from them, not only becauſe the land belongs to you, but alſo becauſe you have protected us againſt ſo many perſons, whoſe only object has been by troubling us to prevent the ſucceſs of ſo holy a determination, taking from us the power to trade freely in a part of your country, and ſtriving to bring everything into confuſion, which would be, in a word, preparing the way for the ruin of everything to the injury of your ſtate. To this end your ſubjects have employed every conceivable artifice and all poſſible means which they thought could injure us. But all theſe efforts have been thwarted by your Majeſty, aſſiſted by your prudent council, who have given us the authority of your name, and ſupported us by your decrees rendered in our favor. This is an occaſion for increaſing in us our long-cheriſhed deſire to ſend communities and colonies there, to teach the people the knowledge of God, and inform them of the glory and triumphs of your Majeſty, ſo that together with the French language they may alſo acquire a French heart and ſpirit, which, next to the fear of God, will

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will be inſpired with nothing ſo ardently as the deſire to ſerve you. Should our deſign ſucceed, the glory of it will be due, after God, to your Majeſty, who will receive a thouſand benedictions from Heaven for ſo many ſouls ſaved by your inſtrumentality, and your name will be immortalized for carrying the glory and ſceptre of the French as far to the Occident as your precurſors have extended it to the Orient, and over the entire habitable earth. This will augment the quality of MOST CHRISTIAN *belonging to you above all the kings of the earth, and ſhow that it is as much your due by merit as it is your own of right, it having been tranſmitted to you by your predeceſſors, who acquired it by their virtues; for you have been pleaſed, in addition to ſo many other important affairs, to give your attention to this one, ſo ſeriouſly neglected hitherto, God's ſpecial grace reſerving to your reign the publication of His goſpel, and the knowledge of His holy name to ſo many tribes who had never heard of it. And ſome day may God's grace lead them, as it does us, to pray to Him without ceaſing to extend your empire, and to vouchſafe a thouſand bleſſings to your Majeſty.*

SIRE,

Your moſt humble, moſt faithful,
and moſt obedient ſervant and ſubject,

CHAMPLAIN.

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PREFACE.

AS in the various affairs of the world each thing ſtrives for its perfection and the preſervation of its being, ſo on the other hand does man intereſt himſelf in the different concerns of others on ſome account, either for the public good, or to acquire, apart from the common intereſt, praiſe and reputation with ſome profit. Wherefore many have purſued this courſe, but as for myſelf I have made choice of the moſt unpleaſant and difficult one of the perilous navigation of the ſeas; with the purpoſe, however, not ſo much of gaining wealth, as the honor and glory of God in behalf of my King and country, and contributing by my labors ſomething uſeful to the public good. And I make declaration that I have not been tempted by any other ambition, as can be clearly perceived, not only by my conduct in the paſt, but alſo by the narratives of my voyages, made by the command of His Majeſty, in New France, contained in my firſt and ſecond books, as may be ſeen in the ſame.

Should God bleſs our purpoſe, which aims only for His glory, and ſhould any fruit reſult from our diſcoveries and arduous labors, I will return thanks to Him, and for Your Majeſty's protection and aſſiſtance will continue my prayers for the aggrandizement and prolongation of your reign.

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EXTRACT FROM THE LICENSE OF THE KING.

BY favor and licenſe of the KING, permiſſion is given to CLAUDE COLLET, merchant bookſeller in our city of Paris, to print, or have printed by ſuch printer as ſhall ſeem good to him, a book entitled, *Voyages and Diſcoveries in New France, from the Year* 1615 *to the End of the Year* 1618. *By Sieur de Champlain, Captain in Ordinary to the King in the Weſtern Sea.* All bookſellers and printers of our kingdom are forbidden to print or have printed, to ſell wholeſale or retail, ſaid book, except with the conſent of ſaid Collet, for the time and term of ſix years, beginning with the day when ſaid book is printed, on penalty of confiſcation of the copies, and a fine of four hundred *livres*, a half to go to us and a half to ſaid petitioner. It is our will, moreover, that this Licenſe ſhould be placed at the commencement or end of ſaid book. This is our pleaſure.

Given at Paris, the 18th day of May, 1619, and of our reign the tenth.

By the Council,

DE CESCAUD.

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VOYAGE

OF

SIEUR DE CHAMPLAIN TO NEW FRANCE,

MADE IN THE YEAR 1615.

THE ſtrong love, which I have always cheriſhed for the exploration of New France, has made me deſirous of extending more and more my travels over the country, in order, by means of its numerous rivers, lakes, and ſtreams, to obtain at laſt a complete knowledge of it, and alſo to become acquainted with the inhabitants, with the view of bringing them to the knowledge of God. To this end I have toiled conſtantly for the paſt fourteen or fifteen years,[78] yet have been able to advance my deſigns but little, becauſe I have not received the aſſiſtance which was neceſſary for the ſucceſs of ſuch an undertaking. Nevertheleſs, without

[78] Champlain's firſt voyage was made in 1603, and this journal was publiſhed in 1619. It was therefore fully fifteen years ſince his explorations began.

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without loſing courage, I have not ceaſed to puſh on, and viſit various nations of the ſavages; and, by aſſociating familiarly with them, I have concluded, as well from their converſation as from the knowledge already attained, that there is no better way than, diſregarding all ſtorms and difficulties, to have patience until His Majeſty ſhall give the requiſite attention to the matter, and meanwhile, not only to continue the exploration of the country, but alſo to learn the language, and form relations and friendſhips with the leading men of the villages and tribes, in order to lay the foundations of a permanent edifice, as well for the glory of God as for the renown of the French.

And His Majeſty having transferred and intruſted the ſuperintendence of this work to Monſeigneur the Prince de Condé, the latter has, by his management, under the authority of His Majeſty, ſuſtained us againſt all ſorts of jealouſies and obſtacles concerted by evil wiſhers. This has, as it were, animated me and redoubled my courage for the continuation of my labors in the exploration of New France, and with increaſed effort I have puſhed forward in my undertaking into the mainland, and farther on than I had previouſly been, as will be hereafter indicated in the courſe of this narrative.

But it is appropriate to ſtate firſt that, as I had obſerved in my previous journeys, there were in ſome places people permanently ſettled, who were fond of the cultivation of the ſoil, but who had neither faith nor law, and lived without God and religion, like brute beaſts. In view of this, I felt convinced that I ſhould be committing a grave offence if I did not take it upon myſelf to deviſe ſome means

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means of bringing them to the knowledge of God. To this end I exerted myſelf to find ſome good friars, with zeal and affection for the glory of God, that I might perſuade them to ſend ſome one, or go themſelves, with me to theſe countries, and try to plant there the faith, or at leaſt do what was poſſible according to their calling, and thus to obſerve and aſcertain whether any good fruit could be gathered there. But ſince to attain this object an expenditure would be required exceeding my means, and for other reaſons, I deferred the matter for a while, in view of the difficulties there would be in obtaining what was neceſſary and requiſite in ſuch an enterpriſe; and ſince, furthermore, no perſons offered to contribute to it. Nevertheleſs, while continuing my ſearch, and communicating my plan to various perſons, a man of diſtinction chanced to preſent himſelf, whoſe intimate acquaintance I enjoyed. This was Sieur Hoüel, Secretary of the King and Controller-general of the ſalt works at Brouage, a man of devoted piety, and of great zeal and love for the honor of God and the extenſion of His religion.[79] He gave me the following information, which afforded me great pleaſure. He ſaid that he was acquainted with ſome good religious Fathers, of the order of the Recollects, in whom he had confidence; and that he enjoyed ſuch intimacy and confidence with them that he could eaſily induce them to conſent to undertake the voyage; and that, as to the neceſſary means for ſending out three or four friars, there would be no lack of

[79] *Vide Hiſtoire du Canada*, par Sagard, Troſs ed., pp. 27, 28. The reader is likewiſe referred to the Memoir of Champlain, Vol. I. pp. 122–124.

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of people of property who would give them what they needed, offering for his part to aſſiſt them to the extent of his ability; and, in fact, he wrote in relation to the ſubject to Father du Verger,[80] who welcomed with joy the undertaking, and, in accordance with the recommendation of Sieur Hoüel, communicated it to ſome of his brethren, who, burning with charity, offered themſelves freely for this holy undertaking.

Now he was at that time in Saintonge, whence he ſent two men to Paris with a commiſſion, though not with abſolute power, reſerving the reſt to the Nuncio of our Holy Father the Pope, who was at that time, in 1614, in France.[81] He called upon theſe friars at their houſe in Paris, and was greatly pleaſed with their reſolution. We then went all together to ſee the Sieur Nuncio, in order to communicate to him the commiſſion, and entreat him to interpoſe his authority in the matter. But he, on the contrary, told us that he had no power whatever in ſuch matters, and that it was to their General that they were to addreſs themſelves. Notwithſtanding this reply, the Recollects, in conſideration of the difficulty of the miſſion, were unwilling to undertake the journey on the authority of Father du Verger, fearing that it might not be ſufficient, and that the commiſſion might not be valid, on which account the matter was poſtponed to the following year. Meanwhile they took counſel, and came to a determination, according to which all arrangements were made for the undertaking, which was to

[80] Bernard du Verger, a man of exalted virtue. — *Laverdière.*

[81] Robert Ubaldini was nuncio at this time. *Vide Laverdière in loco.*

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to be carried out in the following ſpring; awaiting which the two friars returned to their convent at Brouage.

I for my part improved the time in arranging my affairs in preparation for the voyage.

Some months after the departure of the two friars, the Reverend Father Chapoüin, Provincial of the Recollect Fathers, a man of great piety, returned to Paris. Sieur Hoüel called on him, and narrated what had taken place reſpecting the authority of Father du Verger, and the miſſion he had given to the Recollect Fathers. After which narrative the Provincial Father proceeded to extol the plan, and to intereſt himſelf with zeal in it, promiſing to promote it with all his power, and adding that he had not before well comprehended the ſubject of this miſſion; and it is to be believed that God inſpired him more and more to proſecute the matter. Subſequently he ſpoke of it to Monſeigneur the Prince de Condé, and to all the cardinals and biſhops who were then aſſembled at Paris for the Seſſion of the Eſtates. All of them approved and commended the plan; and to ſhow that they were favorably diſpoſed towards it, they aſſured the Sieur Provincial that they would deviſe among themſelves and the members of the Court means for raiſing a ſmall fund, and that they would collect ſome money for aſſiſting four friars to be choſen, and who were then choſen for the execution of ſo holy a work. And in order to facilitate the undertaking, I viſited at the Eſtates the cardinals and biſhops, and urgently repreſented to them the advantage and uſefulneſs which might one day reſult, in order by my entreaties to move them to give, and cauſe others who might be ſtimulated by their example to give, contributions

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butions and preſents, leaving all to their good will and judgment.

The contributions which were made for the expenſes of this expedition amounted to nearly fifteen hundred *livres*, which were put into my hands, and then employed, according to the advice and in the preſence of the Fathers, for the purchaſe of what was neceſſary, not only for the maintenance of the Fathers who ſhould undertake the journey into New France, but alſo for their clothing, and the attire and ornaments neceſſary for performing divine ſervice. The friars were ſent on in advance to Honfleur, where their embarkation was to take place.

Now the Fathers who were appointed for this holy enterpriſe were Father Denis[82] as commiſſary, Jean d'Olbeau,[83] Joſeph le Caron, and Pacifique du Pleſſis,[84] each of whom was moved by a holy zeal and ardor to make the journey, through God's grace, in order to ſee if they might produce ſome good fruit, and plant in theſe regions the ſtandard of Jeſus Chriſt, determined to live and to die for His holy name, ſhould it be neceſſary to do ſo and the occaſion require it. Everything having been prepared, they provided themſelves with church ornaments, and we with what was neceſſary for our voyage.

I left Paris the laſt day of February to meet at Rouen our aſſociates, and repreſent to them the will of Monſeigneur the Prince, and alſo his deſire that theſe good Fathers ſhould

[82] Denis Jamay. Sagard writes this name *Jamet*.

[83] Jean d'Olbeau. *Vide Hiſtoire du Canada*, par Gabriel Sagard, Paris, 1636, Troſs ed., Vol. I. p. 28.

[84] Pacifique du Pleſſis was a lay-brother, although the title of Father is given to him by ſeveral early writers. *Vide citations by Laverdière in loco*, Quebec ed., Vol. IV. p. 7.

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ſhould make the journey, ſince he recognized the fact that the affairs of the country could hardly reach any perfection or advancement, if God ſhould not firſt of all be ſerved; with which our aſſociates were highly pleaſed, promiſing to aſſiſt the Fathers to the extent of their ability, and provide them with the ſupport they might need.

The Fathers arrived at Rouen the twentieth of March following, where we ſtayed ſome time. Thence we went to Honfleur to embark, where we alſo ſtayed ſome days, waiting for our veſſel to be got ready, and loaded with the neceſſaries for ſo long a voyage. Meanwhile preparations were made in matters of conſcience, ſo that each one of us might examine himſelf, and cleanſe himſelf from his ſins by penitence and confeſſion, in order to celebrate the ſacrament and attain a ſtate of grace, ſo that, being thereby freer in conſcience, we might, under the guidance of God, expoſe ourſelves to the mercy of the waves of the great and perilous ſea.

This done, we embarked on the veſſel of the aſſociation, which was of three hundred and fifty tons burden, and was called the Saint Étienne, commanded by Sieur de Pont Gravé. We departed from Honfleur on the twenty-fourth day of Auguſt,[85] in the above-mentioned year, and ſet ſail with a very favorable wind. We continued on our voyage without encountering ice or other dangers, through the mercy of God, and in a ſhort time arrived off the place called *Tadouſſac*, on the twenty-fifth day of May, when we rendered

[85] Read April 24. It is obvious from the context that it could not be Auguſt. Sagard ſays *le 24 d'Auril*. *Vide Hiſtoire du Canada*, Troſs ed., Vol. I. p. 36.

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rendered thanks to God for having conducted us ſo favorably to the harbor of our deſtination.

Then we began to ſet men at work to fit up our barques in order to go to Quebec, the place of our abode, and to the great Falls of Saint Louis, the rendezvous of the ſavages, who come there to traffic.

The barques having been fitted up, we went on board with the Fathers, one of whom, named Father Joſeph,[86] deſired, without ſtopping or making any ſtay at Quebec, to go directly to the great Falls, where he ſaw all the ſavages and their mode of life. This induced him to go and ſpend the winter in their country and that of other tribes who have a fixed abode, not only in order to learn their language, but alſo to ſee what the proſpect was of their converſion to Chriſtianity. This reſolution having been formed, he returned to Quebec the twentieth day of June[87] for ſome church ornaments and other neceſſaries. Meanwhile I had ſtayed at Quebec in order to arrange matters relating to our habitation, as the lodgings of the Fathers, church ornaments, the conſtruction of a chapel for the celebration of the maſs, as alſo the employment of perſons for clearing up lands. I embarked for the Falls together with Father Denis,[88] who had arrived the ſame day from Tadouſſac with Sieur de Pont Gravé.

As to the other friars, viz., Fathers Jean and Pacifique,[89] they ſtayed at Quebec in order to fit up their chapel and arrange their lodgings. They were greatly pleaſed at ſeeing the place ſo different from what they had imagined, which increaſed their zeal.

We

[86] The Recollect Father Joſeph le Caron.

[87] *Vide Laverdière in loco.*

[88] Father Denis Jamay.

[89] Jean d'Olbeau and Pacifique du Pleſſis.

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We arrived at the Rivière des Prairies, five leagues below the Falls of Saint Louis, whither the ſavages had come down. I will not attempt to ſpeak of the pleaſure which our Fathers experienced at ſeeing, not only ſo long and large a river, filled with many fine iſlands and bordered by a region apparently ſo fertile, but alſo a great number of ſtrong and robuſt men, with natures not ſo ſavage as their manners, nor as they acknowledged they had conceived them to be, and very different from what they had been given to underſtand, owing to their lack of cultivation. I will not enter into a deſcription of them, but refer the reader to what I have ſaid about them in my preceding books, printed in the year 1614.[90]

To continue my narrative: We met Father Joſeph, who was returning to Quebec in order to make preparations, and take what he needed for wintering in their country. This I did not think adviſable at this ſeaſon, but counſelled him rather to ſpend the winter at our ſettlement as being more for his comfort, and undertake the journey when ſpring came or at leaſt in ſummer, offering to accompany him, and adding that by doing ſo he would not fail to ſee what he might have ſeen by going, and that by returning and ſpending the winter at Quebec he would have the ſociety of his brothers and others who remained at the ſettlement, by which he would be more profited than by ſtaying alone among theſe people, with whom he could not, in my opinion, have much ſatisfaction. Nevertheleſs,

[90] This refers to the volume bearing date 1613, but which may not have been actually iſſued from the preſs till 1614.

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theleſs, in ſpite of all that could be ſaid to him and all repreſentations, he would not change his purpoſe, being urged by a godly zeal and love for this people, and hoping to make known to them their ſalvation.

His motive in undertaking this enterpriſe, as he ſtated to us, was that he thought it was neceſſary for him to go there not only in order to become better acquainted with the characteriſtics of the people, but alſo to learn more eaſily their language. In regard to the difficulties which it was repreſented to him that he would have to encounter in his intercourſe with them, he felt aſſured that he could bear and overcome them, and that he could adapt himſelf very well and cheerfully to the manner of living and the inconveniences he would find, through the grace of God, of whoſe goodneſs and help he felt clearly aſſured, being convinced that, ſince he went on His ſervice, and ſince it was for the glory of His name and the preaching of His holy goſpel that he undertook freely this journey, He would never abandon him in his undertaking. And in regard to temporal proviſions very little was needed to ſatisfy a man who demands nothing but perpetual poverty, and who ſeeks for nothing but heaven, not only for himſelf but alſo for his brethren, it not being conſiſtent with his rule of life to have any other ambition than the glory of God, and it being his purpoſe to endure to this end all the hardſhips, ſufferings, and labors which might offer.

Seeing him impelled by ſo holy a zeal and ſo ardent a charity, I was unwilling to try any more to reſtrain him. Thus he ſet out with the purpoſe of being the firſt to announce through His holy favor to this people the name of

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of God, having the great ſatisfaction that an opportunity preſented itſelf for ſuffering ſomething for the name and glory of our Saviour Jeſus Chriſt.

As ſoon as I had arrived at the Falls, I viſited the people, who were very deſirous of ſeeing us and delighted at our return. They hoped that we would furniſh them ſome of our number to aſſiſt them in their wars againſt our enemies, repreſenting to us that they could with difficulty come to us if we ſhould not aſſiſt them; for the Iroquois, they ſaid, their old enemies, were always on the road obſtructing their paſſage. Moreover I had conſtantly promiſed to aſſiſt them in their wars, as they gave us to underſtand by their interpreter. Whereupon Sieur Pont Gravé and myſelf concluded that it was very neceſſary to aſſiſt them, not only in order to put them the more under obligations to love us, but alſo to facilitate my undertakings and explorations which, as it ſeemed, could only be accompliſhed by their help, and alſo as this would be a preparatory ſtep to their converſion to Chriſtianity.[91] Therefore I reſolved to go and explore their country and aſſiſt them in their wars, in order to oblige them to ſhow me what they had ſo many times promiſed to do.

We accordingly cauſed them all to aſſemble together, that we might communicate to them our intention. When they had heard it, they promiſed to furniſh us two thouſand five hundred and fifty men of war, who would do wonders, with the underſtanding that I with the ſame end in view ſhould furniſh

[91] Our views of the war policy of Champlain are ſtated at ſome length in Vol. I. pp. 189–193.

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furniſh as many men as poſſible. This I promiſed to do, being very glad to ſee them decide ſo well. Then I proceeded to make known to them the methods to be adopted for fighting, in which they took eſpecial pleaſure, manifeſting a strong hope of victory. Everything having been decided upon, we ſeparated with the intention of returning for the execution of our undertaking. But before entering upon this journey, which would require not leſs than three or four months, it ſeemed deſirable that I ſhould go to our ſettlement to make the neceſſary arrangements there for my abſence.

On the —— day of ——— following I ſet out on my return to the Rivière des Prairies.[92] While there with two canoes of ſavages I met Father Joſeph, who was returning from our ſettlement with ſome church ornaments for celebrating the holy ſacrifice of the maſs, which was chanted on the border of the river with all devotion by the Reverend Fathers Denis and Joſeph, in preſence of all the people, who were amazed at ſeeing the ceremonies obſerved and the ornaments which ſeemed to them ſo handſome. It was ſomething which they had never before ſeen, for these Fathers were the firſt who celebrated here the holy maſs.

To return and continue the narrative of my journey: I arrived at Quebec on the 26th, where I found the Fathers Jean and Pacifique in good health. They on their part did their duty at that place in getting all things ready. They celebrated the holy maſs, which had never been ſaid there before, nor had there ever been any prieſt in this region.

Having

[92] Laverdière thinks it probable that Champlain left the Falls of St. Louis on the 23d of June, and that the Holy Maſs was celebrated on the Rivière des Prairies on the 24th, the feſtival of St. John the Baptiſt.

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Having arranged all matters at Quebec, I took with me two men and returned to the Rivière des Prairies, in order to go with the ſavages. I left Quebec on the fourth day of July, and on the eighth of the month while *en route* I met Sieur du Pont Gravé and Father Denis, who were returning to Quebec, and who told me that the ſavages had departed greatly diſappointed at my not going with them; and that many of them declared that we were dead or had been taken by the Iroquois, ſince I was to be gone only four or five days, but had been gone ten. This made them and even our own Frenchmen give up hope, ſo much did they long to ſee us again. They told me that Father Joſeph had departed with twelve Frenchmen, who had been furniſhed to aſſiſt the ſavages. This intelligence troubled me ſomewhat; ſince, if I had been there, I ſhould have arranged many things for the journey, which I could not now do. I was troubled not only on account of the ſmall number of men, but alſo becauſe there were only four or five who were acquainted with the handling of arms, while in ſuch an expedition the beſt are not too good in this particular. All this however did not cauſe me to loſe courage at all for going on with the expedition, on account of the deſire I had of continuing my explorations. I ſeparated accordingly from Sieurs du Pont Gravé and Father Denis, determined to go on in the two canoes which I had, and follow after the ſavages, having provided myſelf with what I needed.

On the 9th of the month I embarked with two others, namely, one of our interpreters[98] and my man, accompanied by

[98] This interpreter was undoubtedly Étienne Brûlé. It was a clearly defined policy of Champlain to ſend ſuitable young men among the ſavages, particularly

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by ten ſavages in the two canoes, theſe being all they could carry, as they were heavily loaded and encumbered with clothes, which prevented me from taking more men.

We continued our voyage up the River St. Lawrence ſome ſix leagues, and then went by the Rivière des Prairies, which diſcharges into that river. Leaving on the left the Falls of St. Louis, which are five or ſix leagues higher up, and paſſing ſeveral ſmall falls on this river, we entered a lake,[94] after paſſing which we entered the river where I had been before, which leads to the Algonquins,[95] a diſtance of eighty-nine leagues[96] from the Falls of St. Louis. Of this river I have made an ample deſcription, with an account of my explorations, in my preceding book, printed in 1614.[97] For this reaſon I ſhall not ſpeak of it in this narrative, but paſs on directly to the lake of the Algonquins.[98] Here we entered a river[99] which flows into this lake, up which we went ſome thirty-five leagues, paſſing a large number of falls both by land and water, the country being far from attractive, and covered with pines, birches, and ſome oaks, being alſo very rocky, and in many places somewhat hilly. Moreover it was very barren and ſterile, being but thinly inhabited by certain Algonquin ſavages, called *Otaguottouemin*,[100] who dwell in the

larly to learn their language, and ſubſequently to act as interpreters. Brûlé is ſuppoſed to have been of this claſs.

[94] The Lake of Two Mountains.

[95] The River Ottawa, which Champlain had explored in 1613, as far as Allumet Iſland, where a tribe of the Algonquins reſided, called later *Kichefipirini*. *Vide Relation des Jéſuites*, 1640, p. 34.

[96] This is an over-eſtimate.

[97] Champlain here again, *Vide* note 90, refers to the iſſue bearing date 1613. It is not unlikely that while it bears the imprint of 1613, it did not actually iſſue from the preſs till 1614.

[98] The lake or expanſion of the Ottawa on the ſouthern ſide of Allumet Iſland was called the lake of the Algonquins, as Allumet Iſland was oftentimes called the Iſland of the Algonquins.

[99] The River Ottawa.

[100] Père Vimont calls this tribe *Kotakoutouemi*. *Relation des Jéſuites*, 1640, p. 34.

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the country, and live by hunting and the fiſh they catch in the rivers, ponds, and lakes, with which the region is well provided. It ſeems indeed that God has been pleaſed to give to theſe forbidding and deſert lands ſome things in their ſeaſon for the refreſhment of man and the inhabitants of theſe places. For I aſſure you that there are along the rivers many ſtrawberries, alſo a marvellous quantity of blueberries,[101] a little fruit very good to eat, and other ſmall fruits. The people here dry theſe fruits for the winter, as we do plums in France for Lent. We left this river, which comes from the north,[102] and by which the ſavages go to the Saguenay to barter their furs for tobacco. This place is ſituated in latitude 46°, and is very pleaſant, but otherwiſe of little account.[103]

Continuing our journey by land, after leaving the river of the Algonquins, we paſſed ſeveral lakes[104] where the ſavages carry their canoes, and entered the lake of the Nipiſſings,[105] in latitude 46° 15′, on the twenty-ſixth day of the month, having

p. 34. Père Rogueneau gives *Outaoukotouemiouek*, and remarks that their language is a mixture of Algonquin and Montagnais. *Vide Relation des Jéſuites*, 1650, p. 34; alſo *Laverdière in loco*.

[101] *Bluës*. blueberries. The Canada blueberry, *Vaccinium Canadenſe*. Under the term *bluës* ſeveral varieties may have been included. Charlevoix deſcribes and figures this fruit under the name *Bluet du Canada*. *Vide Deſcription des Plantes Principales de l'Amérique Septentrionale*, in *Hiſtoire de la Nouvelle France*, Paris, 1744, Tom. IV. pp. 371, 372; also Vol. I. p. 303, note 75, of this work.

[102] At its junction with the Mattawan, the Ottawa's courſe is from the north. What is known as its eaſt branch riſes 150 miles north of the city of Ottawa. Extending towards the weſt in a winding courſe for the diſtance of about 300 miles, it turns towards the ſoutheaſt, and a few miles before it joins the Mattawan its courſe is directly ſouth. From its northeaſtern ſource by a ſhort portage is reached the river Chomouchouan, an affluent of Lake St. John and the Saguenay.

[103] Mattawa is 197 miles from Ottawa. We have no means of giving the latitude with entire accuracy, but it is about 46° 20′.

[104] Lac du Talon and Lac la Tortue.

[105] Nipiſſings, or Nipiſſirini. Champlain writes *Nipiſierinii*.

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having gone by land and the lakes twenty-five leagues, or thereabouts.[106] We then arrived at the cabins of the ſavages, with whom we ſtayed two days. There was a large number of them, who gave us a very welcome reception. They are a people who cultivate the land but little. A ſhows the dreſs of theſe people as they go to war; B that of the women, which differs in no wiſe from that of the Montagnais and the great people of the Algonquins, extending far into the interior.[107]

During the time that I was with them the chief of this tribe and their moſt prominent men entertained us with many banquets according to their cuſtom, and took the trouble to go fiſhing and hunting with me, in order to treat me with the greateſt courteſy poſſible. Theſe people are very numerous, there being from ſeven to eight hundred ſouls, who live in general near the lake. This contains a large number of very pleaſant iſlands, among others one more than ſix leagues long, with three or four fine ponds and a number of fine meadows; it is bordered by very fine woods, that contain an abundance of game, which frequent the little ponds, where the ſavages alſo catch fiſh. The northern ſide of the lake is very pleaſant, with fine meadows for the grazing of cattle, and many little ſtreams, diſcharging into the lake.

They were fiſhing at that time in a lake very abundant in various kinds of fiſh, among others one a foot long that was very

[106] On the 26th of July. The diſtance from the junction of the Ottawa and the Mattawan to Lake Nipiſſing is about thirty-two miles. If *lieuës* were tranſlated miles, it would be a not very incorrect eſtimate.

[107] *Vide* the repreſentations here referred to.

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very good. There are alſo other kinds which the ſavages catch for the purpoſe of drying and ſtoring away. The lake is ſome eight leagues broad and twenty-five long,[108] into which a river[109] flows from the northweſt, along which they go to barter the merchandiſe, which we give them in exchange for their peltry, with thoſe who live on it, and who ſupport themſelves by hunting and fiſhing, their country containing great quantities of animals, birds, and fiſh.[110]

After reſting two days with the chief of the Nipiſſings we re-embarked in our canoes, and entered a river, by which this lake diſcharges itſelf.[111] We proceeded down it ſome thirty-five leagues, and deſcended ſeveral little falls by land and by water, until we reached Lake Attigouautan. All this region is ſtill more unattractive than the preceding, for I ſaw along this river only ten acres of arable land, the reſt being rocky and very hilly. It is true that near Lake Attigouautan we found ſome Indian corn, but only in ſmall quantity. Here our ſavages proceeded to gather ſome ſquaſhes, which were acceptable to us, for our proviſions began to give out in conſequence of the bad management of the ſavages, who ate ſo heartily at the beginning that towards the end very little was left, although we had only one meal a day. But, as I have mentioned before, we did not lack for blueberries[112] and ſtrawberries; otherwiſe we ſhould have been in danger of being reduced to ſtraits.

We met three hundred men of a tribe we named *Cheveux Relevés*,

[108] Lake Nipiſſing, whoſe dimenſions are over-ſtated.

[109] Sturgeon River.

[110] Père Vimont gives the names of theſe tribes as follows,— *Timiſcimi, Outimagami, Ouachegami, Mitchitamou, Outurbi, Kiriſtinon. Vide Relation des Jéſuites.* 1640. p. 34.

[111] French River.

[112] *Bluës. Vide antea*, note 101.

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Relevés,[113] ſince their hair is very high and carefully arranged, and better dreſſed beyond all compariſon than that of our courtiers, in ſpite of their irons and refinements. This gives them a handſome appearance. They have no breeches, and their bodies are very much pinked in diviſions of various ſhapes. They paint their faces in various colors, have their noſtrils pierced, and their ears adorned with beads. When they go out of their houſes they carry a club. I viſited them, became ſomewhat acquainted, and formed a friendſhip with them. I gave a hatchet to their chief, who was as much pleaſed and delighted with it as if I had given him ſome rich preſent. Entering into converſation with him, I inquired in regard to the extent of his country, which he pictured to me with coal on the bark of a tree. He gave me to underſtand that he had come into this place for drying the fruit called *bluës*,[114] to ſerve for manna in winter, and when they can find nothing elſe. A and C ſhow the manner in which they arm themſelves when they go to war. They have as arms only the bow and arrow, made in the manner you ſee depicted, and which they regularly carry; alſo a round ſhield of dreſſed leather[115] made from an animal like the buffalo.[116]

The next day we ſeparated, and continued our courſe along the ſhore of the lake of the Attigouautan,[117] which contains

[113] This ſignificant name is given with reference to their mode of dreſſing their hair.

[114] Blueberries, *Vaccinium Canadenſe*.

[115] *De cuir boullu*, for *cuir bouilli*, literally "boiled leather."

[116] The ſhields of the ſavages of this region may have been made of the hide of the buffalo, although the range of this animal was far to the northweſt of them. Champlain ſaw undoubtedly among the Hurons ſkins of the buffalo. *Vide poſtea*, note 180.

[117] Lake Huron is here referred to.

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contains a large number of iſlands. We went ſome forty-five leagues, all the time along the ſhore of the lake. It is very large, nearly four hundred leagues long from eaſt to weſt, and fifty leagues broad, and in view of its great extent I have named it the *Mer Douce.*[118] It is very abundant in various ſorts of very good fiſh, both thoſe which we have and thoſe we do not, but eſpecially in trout, which are enormouſly large, ſome of which I ſaw as long as four feet and a half, the leaſt being two feet and a half. There are alſo pike of like ſize, and a certain kind of ſturgeon, a very large fiſh and of remarkable excellence. The country bordering this lake is partly hilly, as on the north ſide, and partly flat, inhabited by ſavages, and thinly covered with wood, including oaks. After croſſing a bay, which forms one of the extremities of the lake,[119] we went ſome ſeven leagues until we arrived in the country of the Attigouautan at a village called *Otoüacha*, on the firſt day of Auguſt. Here we found a great change in the country. It was here very fine, the largeſt part being cleared up, and many hills and ſeveral rivers rendering the region agreeable. I went to ſee their Indian corn, which was at that time far advanced for the ſeaſon.

Theſe

[118] The greateſt length of Lake Huron on a curvilinear line, between the diſcharge of St. Mary's Strait and the outlet, is about 240 miles; its length due north and ſouth is 186 miles, and its extreme breadth about 220 miles. *Bouchette.*

[119] Coaſting along the eaſtern ſhore of the Georgian Bay, when they arrived at Matchedaſh Bay they croſſed it in a ſouthweſterly courſe and entered the country of the Attigouautans, or, as they are ſometimes called, the Attignaouentans. *Relation des Jéſuites*, 1640, p. 78. They were a principal tribe of the Hurons, living within the limits of the preſent county of Simcoe. It is to be regretted that the Jeſuit Fathers did not accompany their relations with local maps by which we could fix, at leaſt approximately, the Indian towns which they viſited, and with which they were ſo familiar. For a deſcription of the Hurons and of their country, the origin of the name and other intereſting particulars, *vide Pere Hieroſme Lalemant, Relation des Jéſuites*, 1639, Quebec ed. p. 50.

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Theſe localities ſeemed to me very pleaſant, in compariſon with ſo diſagreeable a region as that from which we had come. The next day I went to another village, called *Carmaron*, a league diſtant from this, where they received us in a very friendly manner, making for us a banquet with their bread, ſquaſhes, and fiſh. As to meat, that is very ſcarce there. The chief of this village earneſtly begged me to ſtay, to which I could not conſent, but returned to our village, where on the next night but one, as I went out of the cabin to eſcape the fleas, of which there were large numbers and by which we were tormented, a girl of little modeſty came boldly to me and offered to keep me company, for which I thanked her, ſending her away with gentle remonſtrances, and ſpent the night with ſome ſavages.

The next day I departed from this village to go to another, called *Touaguainchain*, and to another, called *Tequenonquiaye*, in which we were received in a very friendly manner by the inhabitants, who ſhowed us the beſt cheer they could with their Indian corn ſerved in various ſtyles. This country is very fine and fertile, and travelling through it is very pleaſant.

Thence I had them guide me to Carhagouha, which was fortified by a triple paliſade of wood thirty-five feet high for its defence and protection. In this village Father Joſeph was ſtaying, whom we ſaw and were very glad to find well. He on his part was no leſs glad, and was expecting nothing ſo little as to ſee me in this country. On the twelfth day of Auguſt the Recollect Father celebrated the holy maſs, and a croſs was planted near a ſmall houſe apart from the village, which the ſavages built while I was ſtaying there, awaiting the

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the arrival of our men and their preparation to go to the war, in which they had been for a long time engaged.

Finding that they were ſo ſlow in aſſembling their army, and that I ſhould have time to viſit their country, I reſolved to go by ſhort days' journeys from village to village as far as Cahiagué, where the rendezvous of the entire army was to be, and which was fourteen leagues diſtant from Carhagouha, from which village I ſet out on the fourteenth of Auguſt with ten of my companions. I viſited five of the more important villages, which were encloſed with paliſades of wood, and reached Cahiagué, the principal village of the country, where there were two hundred large cabins and where all the men of war were to aſſemble. Now in all theſe villages they received us very courteouſly with their ſimple welcome. All the country where I went contains ſome twenty to thirty leagues, is very fine, and ſituated in latitude 44° 30′. It is very extenſively cleared up. They plant in it a great quantity of Indian corn, which grows there finely. They plant likewiſe ſquaſhes,[120] and ſun-flowers,[121] from the ſeed of which they make oil, with which they anoint the head. The region is extenſively traverſed with brooks, diſcharging into the lake. There are many very good vines[122] and plums, which

[120] *Sitroüilles* for *citroüilles*. *Vide* Vol. II. p. 64, note 128.

[121] *Herbe au ſoleil*. The ſunflower of Northeaſt America, *Helianthus multiflorus*. This ſpecies is found from Quebec to the Saſkatchewan, a tributary of Lake Winnipeg. *Vide Chronological Hiſtory of Plants*, by Charles Pickering, M.D., Boſton, 1879, p. 914. Charlevoix, in the deſcription of his journey through Canada in 1720, ſays: "The Soleil is a plant very common in the fields of the ſavages, and which grows ſeven or eight feet high. Its flower, which is very large, is in the ſhape of the marigold, and the ſeed grows in the ſame manner. The ſavages, by boiling it, draw out an oil, with which they greaſe their hair." *Letters to the Dutcheſs of Leſdiguieres*, London, 1763, p. 95.

[122] *Vignes*. Probably the froſt grape, *Vitis cordifolia*.

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which are excellent,[123] raſpberries,[124] ſtrawberries,[125] little wild apples,[126] nuts,[127] and a kind of fruit of the form and color of ſmall lemons, with a ſimilar taſte, but having an interior which is very good and almoſt like that of figs. The plant which bears this fruit is two and a half feet high, with but three or four leaves at moſt, which are of the ſhape of thoſe of the fig-tree, and each plant bears but two pieces of fruit. There are many of theſe plants in various places, the fruit being very good and ſavory.[128] Oaks, elms, and beeches[129] are numerous here, as alſo foreſts of fir, the regular retreat of partridges[130] and hares.[131] There are alſo quantities of ſmall cherries[132] and black cherries,[133] and the ſame varieties of wood that we have in our foreſts in France. The ſoil ſeems to me indeed a little ſandy, yet it is for

[123] *Prunes.* The Canada plum, *Prunus Americana.*

[124] *Framboiſes.* The wild red raſpberry, *Rubus ſtrigoſus.*

[125] *Fraiſes.* The wild ſtrawberry, *Fragaria Virginiana. Vide Pickering Chro. Hist. Plants*, p. 771.

[126] *Petites pommes ſauuages.* Probably the American crab-apple, *Pyrus coronaria.*

[127] *Noix.* This may include the butternut and ſome varieties of the walnut. *Vide* Vol. I. p. 264.

[128] Doubtleſs the May-apple, *Podophyllum peltatum.* In the wilds of Simcoe this fruit may have ſeemed tolerable from the abſence of others more deſirable. Gray ſays, "It is ſlightly acid, mawkiſh, eaten by pigs and boys." *Cf. Florula Boſtonienſis*, by Jacob Bigelow, M.D. Boſton, 1824, pp. 215, 216.

[129] *Les Cheſnes, ormeaux, & heſtres.* For oaks ſee Vol. I. p. 264. Elms, plainly the white elm, *Ulmus Americana*, ſo called in contradiſtinction to the red or ſlippery elm, *Ulmus fulva.* The ſavages ſometimes uſed the bark of the ſlippery elm in the conſtruction of their canoes when the white birch could not be obtained. *Vide Charlevoix's Letters*, 1763, p. 94. For the beech, ſee Vol. I. p. 264.

[130] *Perdrix.* Canada Grouſe, *Tetrao Canadenſis*, ſometimes called the Spruce Partridge, differing from the partridge of New England, which is the Ruffed Grouſe, *Bonaſa umbellus.* This latter ſpecies is, however, found likewiſe in Canada.

[131] *Lapins.* The American hare, *Lepus Americanus.*

[132] *Ceriſes petites.* Reference is evidently here made to the wild red cherry, *Prunus Pennſylvanica*, which is the ſmalleſt of all the native ſpecies. *Cf.* Vol. I. p. 264.

[133] *Meriſes.* The wild black cherry, *Prunus ſerotina.*

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for all that good for their kind of cereal. The ſmall tract of country which I viſited is thickly ſettled with a countleſs number of human beings, not to ſpeak of the other diſtricts where I did not go, and which, according to general report, are as thickly ſettled or more ſo than thoſe mentioned above. I reflected what a great misfortune it is that ſo many poor creatures live and die without the knowledge of God, and even without any religion or law eſtabliſhed among them, whether divine, political, or civil; for they neither worſhip, nor pray to any object, at leaſt ſo far as I could perceive from their converſation. But they have, however, ſome ſort of ceremony, which I ſhall deſcribe in its proper place, in regard to the ſick, or in order to aſcertain what is to happen to them, and even in regard to the dead. Theſe, however, are the works of certain perſons among them, who want to be confidentially conſulted in ſuch matters, as was the caſe among the ancient pagans, who allowed themſelves to be carried away by the perſuaſions of magicians and diviners. Yet the greater part of the people do not believe at all in what these charlatans do and ſay. They are very generous to one another in regard to proviſions, but otherwiſe very avaricious. They do not give in return. They are clothed with deer and beaver ſkins, which they obtain from the Algonquins and Nipiſſings in exchange for Indian corn and meal.

On the 17th of Auguſt I arrived at Cahiagué, where I was received with great joy and gladneſs by all the ſavages of the country, who had abandoned their undertaking, in the belief that they would ſee me no more, and that the Iroquois had captured me, as I have before ſtated. This was the

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cauſe of the great delay experienced in this expedition, they even having poſtponed it to the following year. Meanwhile they received intelligence that a certain nation of their allies,[184] dwelling three good days' journeys beyond the Entouhonorons,[185] on whom the Iroquois alſo make war, deſired to aſſiſt them in this expedition with five hundred good men; alſo to form an alliance and eſtabliſh a friendſhip with us, that we might all engage in the war together; moreover that they greatly deſired to ſee us and give expreſſion to the pleaſure they would have in making our acquaintance.

I was glad to find this opportunity for gratifying my deſire of obtaining a knowledge of their country. It is ſituated only ſeven days from where the Dutch[186] go to traffic on the fortieth degree. The ſavages there, aſſiſted by the Dutch, make war upon them, take them priſoners, and cruelly put them to death; and indeed they told us that the preceding

[184] The Carantouanais. *Vide Carte de la Nouvelle France*, 1632., *alſo* Vol. I. p. 304. This tribe was probably ſituated on the upper waters of the Suſquehanna, and conſequently ſouth of the Five Nations, although we ſaid inadvertently in Vol. I. p. 128 that they were on the weſt of them. General John S. Clark thinks their village was at Waverly, near the border of Pennſylvania. In Vol. I. p. 143. in the 13th line from the top, we ſhould have ſaid the Carantouanais inſtead of *Entouhonorons*.

[185] The Entouhonorons were a part, it appears, of the Five Nations. Champlain ſays they unite with the Iroquois in making war againſt all the other tribes except the Neutral Nation. Lake Ontario is called *Lac des Entouhonorons*, and Champlain adds that their country is near the River St. Lawrence, the paſſage of which they forbid to all other tribes. *Vide* Vol. I. pp. 303, 304. He thus appears to apply the name *Iroquois* to the eaſtern portion of the Five Nations, particularly thoſe whom he had attacked on Lake Champlain; and the Huron name, *Entouhonorons*, to the weſtern portion. The ſubdiviſions, by which they were diſtinguiſhed at a later period, were probably not then known, at leaſt not to Champlain.

[186] *Flamens*. The Dutch were at this time on the Hudſon, engaged in the fur trade with the ſavages. *Vide Hiſtory of the State of New York* by John Romeyn Brodhead, New York, 1853, pp. 38–65. *Hiſtory of New Netherland*, or *New York under the Dutch*, by E. B. O'Callaghan, New York, 1846, pp. 67–77.

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preceding year, while making war, they captured three of the Dutch, who were aſſiſting their enemies,[187] as we do the Attigouautans, and while in action one of their own men was killed. Nevertheleſs they did not fail to ſend back the three Dutch priſoners, without doing them any harm, ſuppoſing that they belonged to our party, ſince they had no knowledge of us except by hearſay, never having ſeen a Chriſtian; otherwiſe, they ſaid, theſe three priſoners would not have got off ſo eaſily, and would not eſcape again ſhould they ſurpriſe and take them. This nation is very warlike, as thoſe of the nation of the Attigouautans maintain. They have only three villages, which are in the midſt of more than twenty others, on which they make war without aſſiſtance from their friends; for they are obliged to paſs through the thickly ſettled country of the Chouontouaröüon,[188] or elſe they would have to make a very long circuit.

After arriving at the village, it was neceſſary for me to remain until the men of war ſhould come from the ſurrounding villages, ſo that we might be off as ſoon as poſſible. During this time there was a conſtant ſucceſſion of banquets and dances on account of the joy they experienced at ſeeing me ſo determined to aſſiſt them in their war, juſt as if they were already aſſured of victory.

The greater portion of our men having aſſembled, we ſet out from the village on the firſt day of September, and paſſed along the ſhore of a ſmall lake,[189] diſtant three leagues from the village, where they catch large quantities of fiſh, which they

[187] Their enemies were the Iroquois.

[188] *Chouontouaroüon*, another name for *Entouhoronon*.

[189] Lake Couchiching, a ſmall ſheet of water into which paſs by a ſmall outlet the waters of Lake Simcoe.

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they preſerve for the winter. There is another lake,[140] cloſely adjoining, which is twenty-five leagues in circuit, and flows into the ſmall one by a ſtrait, where the above mentioned extenſive fiſhing is carried on. This is done by means of a large number of ſtakes which almoſt cloſe the ſtrait, only ſome little openings being left where they place their nets, in which the fiſh are caught. Theſe two lakes diſcharge into the *Mer Douce*. We remained ſome time in this place to await the reſt of our ſavages. When they were all aſſembled, with their arms, meal, and neceſſaries, it was decided to chooſe ſome of the moſt reſolute men to compoſe a party to go and give notice of our departure to thoſe who were to aſſiſt us with five hundred men, that they might join us, and that we might appear together before the fort of the enemy. This deciſion having been made, they diſpatched two canoes, with twelve of the moſt ſtalwart ſavages, and alſo with one of our interpreters,[141] who aſked me to permit him to make the journey, which I readily accorded, inaſmuch as he was led to do ſo of his own will, and as he might in this way ſee their country and get a knowledge of the people living there. The danger, however, was not ſmall, ſince it was neceſſary to paſs through the midſt of enemies. They ſet out on the 8th of the month, and on the 10th following there was a heavy white froſt.

We continued our journey towards the enemy, and went ſome five or ſix leagues through theſe lakes,[142] when the ſavages

[140] Lake Simcoe. Laverdière ſays the Indian name of this lake was *Ouentaronk*, and that it was likewiſe called *Lac aux Claies*.

[141] Étienne Brûlé. *Vide postea*, p. 208.

[142] *Dans ces lacs*. From Lake Chouchiching, coaſting along the northeaſtern ſhore of Lake Simcoe, they would make five or ſix leagues in reaching a point neareſt to Sturgeon Lake.

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ages carried their canoes about ten leagues by land. We then came to another lake,[143] ſix to ſeven leagues in length and three broad. From this flows a river which diſcharges into the great lake of the Entouhonorons. After traverſing this lake we paſſed a fall, and continuing our courſe down this river for about ſixty-four leagues[144] entered the lake of the Entouhonorons, having paſſed, on our way by land, five falls, ſome being from four to five leagues long. We alſo paſſed ſeveral lakes of conſiderable ſize, through which the river paſſes. The latter is large and very abundant in good fiſh.

It is certain that all this region is very fine and pleaſant. Along the banks it ſeems as if the trees had been ſet out for ornament in moſt places, and that all theſe tracts were in former times inhabited by ſavages, who were ſubſequently compelled to abandon them from fear of their enemies. Vines and nut-trees are here very numerous. Grapes mature, yet there is always a very pungent tartneſs which is felt remaining in the throat when one eats them in large quantities, ariſing from defect of cultivation. Theſe localities are very pleaſant when cleared up.

Stags and bears are here very abundant. We tried the hunt and captured a large number as we journeyed down. It was done in this way. They place four or five hundred ſavages in line in the woods, ſo that they extend to certain points on the river; then marching in order with bow and arrow

[143] Undoubtedly Sturgeon Lake.

[144] From their entrance of Sturgeon Lake to the point where they reached Lake Ontario, at the eaſtern limit of Amherſt Iſland, the diſtance is, in its winding and circuitous courſe, not far from Champlain's eſtimate, viz. ſixty-four leagues. That part of the river above Rice Lake is the Otonabee; that below is known as the Trent.

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arrow in hand, ſhouting and making a great noiſe in order to frighten the beaſts, they continue to advance until they come to the end of the point. Then all the animals between the point and the hunters are forced to throw themſelves into the water, as many at least as do not fall by the arrows ſhot at them by the hunters. Meanwhile the ſavages, who are expreſſly arranged and poſted in their canoes along the ſhore, eaſily approach the ſtags and other animals, tired out and greatly frightened in the chaſe, when they readily kill them with the ſpear heads attached to the extremity of a piece of wood of the ſhape of a half pike. This is the way they engage in the chaſe; and they do likewiſe on the iſlands where there are large quantities of game. I took eſpecial pleaſure in ſeeing them hunt thus and in obſerving their dexterity. Many animals were killed by the ſhot of the arquebus, at which the ſavages were greatly ſurpriſed. But it unfortunately happened that, while a ſtag was being killed, a ſavage, who chanced to come in range, was wounded by a ſhot of an arquebus. Thence a great commotion aroſe among them, which however ſubſided when ſome preſents were given to the wounded. This is the uſual manner of allaying and ſettling quarrels, and, in caſe of the death of the wounded, preſents are given to the relatives of the one killed.

As to ſmaller game there is a large quantity of it in its ſeaſon. There are alſo many cranes,[145] white as ſwans, and other varieties of birds like thoſe in France.

We

[145] *Gruës.* The white crane, *Grus Americanus.* Adult plumage pure white. *Coues's Key to North American Birds,* Boſton, 1872, p. 271. Charlevoix ſays, "We have cranes of two colors, ſome white and others *gris de lin*," that is a

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We proceeded by ſhort days' journeys as far as the ſhore of the lake of the Entouhonorons, conſtantly hunting as before mentioned. Here at its eaſtern extremity, which is the entrance to the great River St. Lawrence, we made the traverſe, in latitude 43°,[146] where in the paſſage there are very large beautiful iſlands. We went about fourteen leagues in paſſing to the ſouthern ſide of the lake towards the territory of the enemy.[147] The ſavages concealed all their canoes in the woods near the ſhore. We went ſome four leagues over a ſandy ſtrand, where I obſerved a very pleaſant and beautiful country, interſected by many little ſtreams and two ſmall rivers, which diſcharge into the before-mentioned lake, alſo many ponds and meadows, where there was an endleſs amount of game, many vines, fine woods, and a large number of cheſtnut trees, whoſe fruit was ſtill in the burr. The cheſtnuts are ſmall, but of a good flavor. The country is covered with foreſts, which over its greater portion have not been cleared up. All the canoes being thus hidden, we left the border of the lake,[148] which is ſome eighty leagues long and

a purple or lilac color. This latter ſpecies is the brown crane, *Grus Canadenſis*. "Plumage plumbeous gray." *Coues*. *Vide Charlevoix's Letters*, London, 1763, p. 88.

[146] The latitude of the eaſtern end of Amherſt Iſland is about 44° 11′.

[147] This traverſe, it may be preſumed, was made by coaſting along the ſhore, as was the cuſtom of the ſavages with their light canoes.

[148] It appears that, after making by eſtimate about fourteen leagues in their bark canoes, and four by land along the ſhore, they ſtruck inland. Guided merely by the diſtances given in the text, it is not poſſible to determine with exactneſs at what point they left the lake. This ariſes from the fact that we are not ſure at what point the meaſurement began, and the eſtimated diſtances are given, moreover, with very liberal margins. But the eighteen leagues in all would take them not very far from Little Salmon River, whether the eſtimate were made from the eaſtern end of Amherſt Iſland or Simcoe Iſland, or any place in that immediate neighborhood. The natural features of the country, for four leagues along the coaſt north of Little Salmon River, anſwer well to the deſcription given in the text. The cheſtnut

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and twenty-five wide.[149] The greater portion of its ſhores is inhabited by ſavages. We continued our courſe by land for about twenty-five or thirty leagues. In the ſpace of four days we croſſed many brooks, and a river which proceeds from a lake that diſcharges into that of the Entouhonorons.[150] This lake is twenty-five or thirty leagues in circuit, contains ſome fine iſlands, and is the place where our enemies, the Iroquois, catch their fiſh, in which it abounds.

On the 9th of the month of October our ſavages going out to reconnoitre met eleven ſavages, whom they took priſoners. They conſiſted of four women, three boys, one girl, and three men, who were going fiſhing and were diſtant ſome four leagues from the fort of the enemy. Now it is to be noted that one of the chiefs, on ſeeing the priſoners, cut off the finger of one of theſe poor women as a beginning of their uſual puniſhment; upon which I interpoſed and reprimanded the chief, Iroquet, repreſenting to him that it was not the act of a warrior, as he declared himself to be, to conduct himself with cruelty towards women, who have no defence but their tears, and that one ſhould treat them with humanity on account of their helpleſſneſs and weakneſs; and I told him that on the contrary this act would be deemed to proceed from a baſe and brutal courage, and that if he committed any more of theſe cruelties he would not give me heart

nut and wild grape are ſtill found there. *Vide MS. Letters of the Rev. James Croſs, D.D., LL.D.*, and of *S. D. Smith, Eſq.*, of Mexico, New York.

[149] Lake Ontario, or Lake of the Entouhonorons, is about a hundred and eighty miles long, and about fifty-five miles in its extreme width.

[150] The river here croſſed was plainly Oneida River, flowing from Oneida Lake into Lake Ontario. The lake is identified by the iſlands in it. Oneida Lake is the only one in this region which contains any iſlands whatever, and conſequently the river flowing from it muſt be that now known as Oneida River.

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heart to aſſiſt them or favor them in the war. To which the only anſwer he gave me was that their enemies treated them in the ſame manner, but that, ſince this was diſpleaſing to me, he would not do anything more to the women, although he would to the men.

The next day, at three o'clock in the afternoon, we arrived before the fort[151] of their enemies, where the ſavages made ſome ſkirmiſhes with each other, although our deſign was not to diſcloſe ourſelves until the next day, which however the impatience of our ſavages would not permit, both on account of their deſire to ſee fire opened upon their enemies, and alſo that they might reſcue ſome of their own men who had become too cloſely engaged, and were hotly preſſed. Then I approached the enemy, and although I had only a few men, yet we ſhowed them what they had never ſeen nor heard before; for, as ſoon as they ſaw us and heard the arquebus ſhots and the balls whizzing in their ears, they withdrew ſpeedily to their fort, carrying the dead and wounded in this charge. We alſo withdrew to our main body, with five or ſix wounded, one of whom died.

This done, we withdrew to the diſtance of cannon range, out of ſight of the enemy, but contrary to my advice and to what they had promiſed me. This moved me to addreſs them very rough and angry words in order to incite them to do their duty, foreſeeing that if everything ſhould go according to their whim and the guidance of their council, their utter ruin would be the reſult. Nevertheleſs I did not fail to ſend to them and propoſe means which they ſhould uſe in order to get poſſeſſion of their enemies.

Theſe

[151] For the probable ſite of this fort, ſee Vol. I. p. 130, note 83.

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Theſe were, to make with certain kinds of wood a *cavalier*, which ſhould be higher than the paliſades. Upon this were to be placed four or five of our arquebuſiers, who ſhould keep up a conſtant fire over their paliſades and galleries, which were well provided with ſtones, and by this means diſlodge the enemy who might attack us from their galleries. Meanwhile orders were to be given to procure boards for making a ſort of mantelet to protect our men from the arrows and ſtones of which the ſavages generally make uſe. Theſe inſtruments, namely the cavalier and mantelets, were capable of being carried by a large number of men. One mantelet was ſo conſtructed that the water could not extinguiſh the fire, which might be ſet to the fort, under cover of the arquebuſiers who were doing their duty on the cavalier. In this manner, I told them, we might be able to defend ourſelves ſo that the enemy could not approach to extinguiſh the fire which we ſhould ſet to their ramparts.

This propoſition they thought good and very ſeaſonable, and immediately proceeded to carry it out as I directed. In fact the next day they ſet to work, ſome to cut wood, others to gather it, for building and equipping the cavalier and mantelets. The work was promptly executed and in leſs than four hours, although the amount of wood they had collected for burning againſt the ramparts, in order to ſet fire to them, was very ſmall. Their expectation was that the five hundred men who had promiſed to come would do ſo on this day, but doubt was felt about them, since they had not appeared at the rendezvous, as they had been charged to do, and as they had promiſed. This greatly troubled our ſavages;

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ſavages; but ſeeing that they were ſufficiently numerous to take the fort without other aſſiſtance, and thinking for my part that delay, if not in all things at leaſt in many, is prejudicial, I urged them to attack it, repreſenting to them that the enemy, having become aware of their force and our arms, which pierced whatever was proof againſt arrows, had begun to barricade themſelves and cover themſelves with ſtrong pieces of wood, with which they were well provided and their village filled. I told them that the leaſt delay was the beſt, ſince the enemy had already ſtrengthened themſelves very much; for their village was encloſed by four good paliſades, which were made of great pieces of wood, interlaced with each other, with an opening of not more than half a foot between two, and which were thirty feet high, with galleries after the manner of a parapet, which they had furniſhed with double pieces of wood that were proof againſt our arquebus ſhots. Moreover it was near a pond where the water was abundant, and was well ſupplied with gutters, placed between each pair of paliſades, to throw out water, which they had alſo under cover inſide, in order to extinguiſh fire. Now this is the character of their fortifications and defences, which are much ſtronger than the villages of the Attigouautan and others.

We approached to attack the village, our cavalier being carried by two hundred of the ſtrongeſt men, who put it down before the village at a pike's length off. I ordered three arquebuſiers to mount upon it, who were well protected from the arrows and ſtones that could be ſhot or hurled at them. Meanwhile the enemy did not fail to ſend a large number of arrows which did not miſs, and a great many

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many ſtones, which they hurled from their paliſades. Nevertheleſs a hot fire of arquebuſes forced them to diſlodge and abandon their galleries, in conſequence of the cavalier which uncovered them, they not venturing to ſhow themſelves, but fighting under ſhelter. Now when the cavalier was carried forward, inſtead of bringing up the mantelets according to order, including that one under cover of which we were to ſet the fire, they abandoned them and began to scream at their enemies, ſhooting arrows into the fort, which in my opinion did little harm to the enemy.

But we muſt excuſe them, for they are not warriors, and beſides will have no diſcipline nor correction, and will do only what they pleaſe. Accordingly one of them ſet fire inconſiderately to the wood placed againſt the fort of the enemy, quite the wrong way and in the face of the wind, ſo that it produced no effect.

This fire being out, the greater part of the ſavages began to carry wood againſt the paliſades, but in ſo ſmall quantity that the fire could have no great effect. There alſo aroſe ſuch diſorder among them that one could not underſtand another, which greatly troubled me. In vain did I ſhout in their ears and remonſtrate to my utmoſt with them as to the danger to which they expoſed themſelves by their bad behavior, but on account of the great noiſe they made they heard nothing. Seeing that ſhouting would only burſt my head, and that my remonſtrances were uſeleſs for putting a ſtop to the diſorder, I did nothing more, but determined together with my men to do what we could, and fire upon ſuch as we could ſee.

Meanwhile the enemy profited by our diſorder to get water

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water and pour it ſo abundantly that you would have ſaid brooks were flowing through their ſpouts, the reſult of which was that the fire was inſtantly extinguiſhed, while they did not ceaſe ſhooting their arrows, which fell upon us like hail. But the men on the cavalier killed and maimed many. We were engaged in this combat about three hours, in which two of our chiefs and leading warriors were wounded, namely, one called *Ochateguain* and another *Orani*, together with ſome fifteen common warriors. The others, ſeeing their men and ſome of the chiefs wounded, now began to talk of a retreat without farther fighting, in expectation of the five hundred men,[159] whoſe arrival could not be much delayed. Thus they retreated, a diſorderly rabble.

Moreover the chiefs have in fact no abſolute control over their men, who are governed by their own will and follow their own fancy, which is the cauſe of their diſorder and the ruin of all their undertakings; for, having determined upon anything with their leaders, it needs only the whim of a villain, or nothing at all, to lead them to break it off and form a new plan. Thus there is no concert of action among them, as can be ſeen by this expedition.

Now we withdrew into our fort, I having received two arrow wounds, one in the leg, the other in the knee, which cauſed me great inconvenience, aſide from the ſevere pain. When they were all aſſembled, I addreſſed them ſome words of remonſtrance on the diſorder that had occurred. But all I ſaid availed nothing, and had no effect upon them. They replied that many of their men had been wounded like myſelf,

[159] They were of the tribe called Carantouanais. *Vide antea*, note 134.

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myſelf, ſo that it would cauſe the others much trouble and inconvenience to carry them as they retreated, and that it was not poſſible to return again againſt their enemies, as I told them it was their duty to do. They agreed, however, to wait four days longer for the five hundred men who were to come; and, if they came, to make a ſecond effort againſt their enemies, and execute better what I might tell them than they had done in the paſt. With this I had to content myſelf, to my great regret.

Herewith is indicated the manner in which they fortify their towns, from which repreſentation it may be inferred that thoſe of their friends and enemies are fortified in like manner.

The next day there was a violent wind, which laſted two days, and was very favorable for ſetting fire anew to the fort of the enemy which, although I urged them ſtrongly, they were unwilling to do, as if they were afraid of getting the worſt of it, and beſides they pleaded their wounded as an excuſe.

We remained in camp until the 16th of the month,[158] during which time there were ſome ſkirmiſhes between the enemy and our men, who were very often ſurrounded by the former, rather through their imprudence than from lack of courage; for I aſſure you that every time we went to the charge it was neceſſary for us to go and diſengage them from the crowd, ſince they could only retreat under cover of our arquebuſiers, whom the enemy greatly dreaded and feared; for as ſoon as they perceived any one of the arquebuſiers they withdrew ſpeedily, ſaying in a perſuaſive manner that

[158] This was in the month of October.

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that we ſhould not interfere in their combats, and that their enemies had very little courage to require us to aſſiſt them, with many other words of like tenor, in order to prevail upon us.

I have repreſented by figure E the manner in which they arm themſelves in going to war.

After ſome days, ſeeing that the five hundred men did not come, they determined to depart, and enter upon their retreat as ſoon as poſſible. They proceeded to make a kind of baſket for carrying the wounded, who are put into it crowded up in a heap, being bound and pinioned in ſuch a manner that it is as impoſſible for them to move as for an infant in its ſwaddling clothes; but this is not without cauſing the wounded much extreme pain. This I can ſay with truth from my own experience, having been carried ſome days, ſince I could not ſtand up, particularly on account of an arrow-wound which I had received in the knee. I never found myſelf in ſuch a *gehenna* as during this time, for the pain which I ſuffered in conſequence of the wound in my knee was nothing in compariſon with that which I endured while I was carried bound and pinioned on the back of one of our ſavages; ſo that I loſt my patience, and as ſoon as I could ſuſtain myſelf, got out of this priſon, or rather *gehenna.*

The enemy followed us about half a league, though at a diſtance, with the view of trying to take ſome of thoſe compoſing the rear guard; but their efforts were vain, and they retired.

Now the only good point that I have ſeen in their mode of warfare is that they make their retreat very ſecurely, placing all the wounded and aged in their centre, being well

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well armed on the wings and in the rear, and continuing this order without interruption until they reach a place of ſecurity.

Their retreat was very long, being from twenty-five to thirty leagues, which cauſed the wounded much fatigue, as also thoſe who carried them, although the latter relieved each other from time to time.

On the 18th day of the month there fell much ſnow and hail, accompanied by a ſtrong wind, which greatly incommoded us. Neverthelefs we ſucceeded in arriving at the ſhore of the lake of the Entouhonorons, at the place where our canoes were concealed, which we found all intact, for we had been afraid leſt the enemy might have broken them up.

When they were all aſſembled, and I ſaw that they were ready to depart to their village, I begged them to take me to our ſettlement, which, though unwilling at first, they finally concluded to do, and ſought four men to conduct me. Four men were found, who offered themſelves of their own accord; for, as I have before ſaid, the chiefs have no control over their men, in conſequence of which they are often unable to do as they would like. Now the men having been found, it was neceſſary alſo to find a canoe, which was not to be had, each one needing his own, and there being no more than they required. This was far from being pleaſant to me, but, on the contrary greatly annoyed me, ſince it led me to ſuſpect ſome evil purpoſe, inaſmuch as they had promiſed to conduct me to our ſettlement after their war. Moreover I was poorly prepared for ſpending the winter with them, or elſe ſhould not have been concerned about the matter. But not being able to do anything, I was obliged

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obliged to reſign myſelf in patience. Now after ſome days I perceived that their plan was to keep me and my companions, not only as a ſecurity for themſelves, for they feared their enemies, but alſo that I might liſten to what took place in their councils and aſſemblies, and determine what they ſhould do in the future againſt their enemies for their ſecurity and preſervation.

The next day, the 28th of the month, they began to make preparations; ſome to go deer-hunting, others to hunt bears and beavers, others to go fiſhing, others to return to their villages. An abode and lodging were furniſhed me by one of the principal chiefs, called *D'Arontal*, with whom I already had ſome acquaintance. Having offered me his cabin, proviſions, and accommodations, he ſet out alſo for the deer-hunt, which is eſteemed by them the greateſt and moſt noble one. After croſſing, from the iſland,[154] the end of the lake, we entered a river[155] ſome twelve leagues in extent. They then carried their canoes by land ſome half a league, when we entered a lake[156] which was ſome ten or twelve leagues in circuit, where there was a large amount of game, as ſwans,[157] white cranes,[158] *outardes*,[159] ducks, teal, ſong-thruſh,[160] larks,

[154] *Et après auoir trauerſé le bout du lac de laditte iſle.* From this form of expreſſion this iſland would ſeem to have been viſited before. But no particular iſland is mentioned on their former traverſe of the lake. It is impoſſible to fix with certainty upon the iſland referred to. It may have been Simcoe or Wolf Iſland, or ſome other.

[155] Probably Cataraqui Creek. *Vide* Vol. I. p. 136.

[156] Perhaps Loughborough Lake, or the ſyſtem of lakes of which this is a part.

[157] *Cygnes*, ſwans. Probably the Trumpeter Swan, *Cygnus buccinator*. They were eſpecially found in Sagard's time about Lake Nipiſſing. "Mais pour des Cignes, qu'ils appellent *Horhey*, il y en a principalement vers les Epicerinys." *Vide Le Grand Voyage av Pays des Hurons* par Fr. Gabriel Sagard, Paris, 1632, p. 303.

[158] *Gruës blanches. Vide antea*, n. 145.

[159] *Houſtardes. Vide antea*, note 32.

[160] *Mauuis*, Song-Thruſh. Doubtleſs the Robin, *Turdus migratorius*.

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larks,[161] ſnipe,[162] geeſe,[163] and ſeveral other kinds of fowl too numerous to mention. Of theſe I killed a great number, which ſtood us in good ſtead while waiting for the capture of a deer. From there we proceeded to a certain place ſome ten leagues diſtant, where our ſavages thought there were deer in abundance. Aſſembled there were ſome twenty-five ſavages, who ſet to building two or three cabins out of pieces of wood fitted to each other, the chinks of which they ſtopped up by means of moſs to prevent the entrance of the air, covering them with the bark of trees.

When they had done this they went into the woods to a ſmall foreſt of firs, where they made an encloſure in the form of a triangle, cloſed up on two ſides and open on one. This encloſure was made of great ſtakes of wood cloſely preſſed together, from eight to nine feet high, each of the ſides being fifteen hundred paces long. At the extremity of this triangle there was a little encloſure, conſtantly diminiſhing in ſize, covered in part with boughs and with only an opening of five feet, about the width of a medium-ſized door, into which the deer were to enter. They were ſo expeditious in their work, that in leſs than ten days they had their encloſure in readineſs. Meanwhile other ſavages had gone fiſhing, catching trout and pike of prodigious ſize, and enough to meet all our wants.

All preparations being made, they ſet out half an hour before day to go into the wood, ſome half a league from the

[161] *Alloüettes*, larks. Probably the Brown Lark, *Anthus ludovicianus*. Found everywhere in North America.

[162] *Beccaſſines*. Probably the American Snipe, *Gallinago Wilſonii*.

[163] *Oyes*, geeſe. The common Wild Gooſe, *Branta Canadenſis*, or it may include all the ſpecies taken collectively. For the ſeveral ſpecies found in Canada, *vide antea*, note 32.

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the before-mentioned encloſure, ſeparated from each other ſome eighty paces. Each had two ſticks, which they ſtruck together, and they marched in this order at a ſlow pace until they arrived at their encloſure. The deer hearing this noiſe flee before them until they reach the encloſure, into which the ſavages force them to go. Then they gradually unite on approaching the bay and opening of their triangle, the deer ſkirting the ſides until they reach the end, to which the ſavages hotly purſue them, with bow and arrow in hand ready to let fly. On reaching the end of the triangle they begin to ſhout and imitate wolves,[164] which are numerous, and which devour the deer. The deer, hearing this frightful noiſe, are conſtrained to enter the retreat by the little opening, whither they are very hotly purſued by arrow ſhots. Having entered this retreat, which is ſo well cloſed and faſtened that they can by no poſſibility get out, they are eaſily captured. I aſſure you that there is a ſingular pleaſure in this chaſe, which took place every two days, and was ſo ſucceſsful that, in the thirty-eight days[165] during which we were there, they captured one hundred and twenty deer, which they make good uſe of, reſerving the fat for winter, which they uſe as we do butter, and taking away to their homes ſome of the fleſh for their feſtivities.

They have other contrivances for capturing the deer; as ſnares, with which they kill many. You ſee depicted oppoſite the manner of their chaſe, encloſure, and ſnare. Out

[164] *Les loups.* The American Wolf, *Lupus occidentalis.*

[165] The thirty-eight days during which they were there would include the whole period from the time they began to make their preparations on the 28th of October on the ſhores of Lake Ontario till they began their homeward journey on the 4th of December. *Vide antea*, p. 137; *poſtea*, p. 143.

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Out of the ſkins they make garments. Thus you ſee how we ſpent the time while waiting for the froſt, that we might return the more eaſily, ſince the country is very marſhy.

When they firſt went out hunting, I loſt my way in the woods, having followed a certain bird that ſeemed to me peculiar. It had a beak like that of a parrot, and was of the ſize of a hen. It was entirely yellow, except the head which was red, and the wings which were blue, and it flew by intervals like a partridge. The deſire to kill it led me to purſue it from tree to tree for a very long time, until it flew away in good earneſt. Thus loſing all hope, I deſired to retrace my ſteps, but found none of our hunters, who had been conſtantly getting ahead, and had reached the encloſure. While trying to overtake them, and going, as it ſeemed to me, ſtraight to where the encloſure was, I found myſelf loſt in the woods, going now on this ſide now on that, without being able to recognize my poſition. The night coming on, I was obliged to ſpend it at the foot of a great tree, and in the morning ſet out and walked until three o'clock in the afternoon, when I came to a little pond of ſtill water. Here I noticed ſome game, which I purſued, killing three or four birds, which were very acceptable, ſince I had had nothing to eat. Unfortunately for me there had been no ſunſhine for three days, nothing but rain and cloudy weather, which increaſed my trouble. Tired and exhauſted I prepared to reſt myſelf and cook the birds in order to alleviate the hunger which I began painfully to feel, and which by God's favor was appeaſed.

When I had made my repaſt I began to conſider what I ſhould do, and to pray God to give me the will and courage

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courage to ſuſtain patiently my misfortune if I ſhould be obliged to remain abandoned in this foreſt without counſel or conſolation except the Divine goodneſs and mercy, and at the ſame time to exert myſelf to return to our hunters. Thus committing all to His mercy I gathered up renewed courage going here and there all day, without perceiving any foot-print or path, except thoſe of wild beaſts, of which I generally ſaw a good number. I was obliged to paſs here this night alſo. Unfortunately I had forgotten to bring with me a ſmall compaſs which would have put me on the right road, or nearly ſo. At the dawn of day, after a brief repaſt, I ſet out in order to find, if poſſible, ſome brook and follow it, thinking that it muſt of neceſſity flow into the river on the border of which our hunters were encamped. Having reſolved upon this plan, I carried it out ſo well that at noon I found myſelf on the border of a little lake, about a league and a half in extent, where I killed ſome game, which was very timely for my wants; I had likewiſe remaining ſome eight or ten charges of powder, which was a great ſatisfaction.

I proceeded along the border of this lake to ſee where it diſcharged, and found a large brook, which I followed until five o'clock in the evening, when I heard a great noiſe, but on carefully liſtening failed to perceive clearly what it was. On hearing the noiſe, however, more diſtinctly, I concluded that it was a fall of water in the river which I was ſearching for. I proceeded nearer, and ſaw an opening, approaching which I found myſelf in a great and far-reaching meadow, where there was a large number of wild beaſts, and looking to my right I perceived the river, broad and long.

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I looked to ſee if I could not recognize the place, and walking along on the meadow I noticed a little path where the ſavages carried their canoes. Finally, after careful obſervation, I recognized it as the ſame river, and that I had gone that way before.

I paſſed the night in better ſpirits than the previous ones, ſupping on the little I had. In the morning I reexamined the place where I was, and concluded from certain mountains on the border of the river that I had not been deceived, and that our hunters muſt be lower down by four or five good leagues. This diſtance I walked at my leiſure along the border of the river, until I perceived the ſmoke of our hunters, where I arrived to the great pleaſure not only of myſelf but of them, who were ſtill ſearching for me, but had about given up all hopes of ſeeing me again. They begged me not to ſtray off from them any more, or never to forget to carry with me my compaſs, and they added: If you had not come, and we had not ſucceeded in finding you, we ſhould never have gone again to the French, for fear of their accuſing us of having killed you. After this he[166] was very careful of me when I went hunting, always giving me a ſavage as companion, who knew how to find again the place from which he ſtarted ſo well that it was something very remarkable.

To return to my ſubject: they have a kind of ſuperſtition in regard to this hunt; namely, they believe that if they ſhould roaſt any of the meat taken in this way, or if any of the fat ſhould fall into the fire, or if any of the bones ſhould be

[166] The author here refers to the chief D'Arontal, whoſe gueſt he was. *Vide antea*, p. 137. Cf. alſo Quebec ed. 1632, p. 928.

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be thrown into it, they would not be able to capture any more deer. Accordingly they begged me to roaſt none of this meat, but I laughed at this and their way of doing. Yet, in order not to offend them, I cheerfully deſiſted, at leaſt in their preſence; though when they were out of ſight I took ſome of the beſt and roaſted it, attaching no credit to their ſuperſtitions. When I afterwards told them what I had done, they would not believe me, ſaying that they could not have taken any deer after the doing of ſuch a thing.

On the fourth day of December we ſet out from this place, walking on the river, lakes, and ponds, which were frozen, and ſometimes through the woods. Thus we went for nineteen days, undergoing much hardſhip and toil, both the ſavages, who were loaded with a hundred pounds, and myſelf, who carried a burden of twenty pounds, which in the long jonrney tired me very much. It is true that I was ſometimes relieved by our ſavages, but nevertheleſs I ſuffered great diſcomfort. The ſavages, in order to go over the ice more eaſily, are accuſtomed to make a kind of wooden ſledge,[167] on which they put their loads, which they eaſily and ſwiftly drag

[167] *Trainees de bois*, a kind of ſledge. The Indian's ſledge was made of two pieces of board, which, with his ſtone axe and perhaps with the aid of fire, he patiently manufactured from the trunks of trees. The boards were each about ſix inches wide and ſix or ſeven feet long, curved upward at the forward end and bound together by croſs pieces. The ſides were bordered with ſtrips of wood, which ſerved as brackets, to which was faſtened the ſtrap that bound the baggage upon the ſledge. The load was dragged by a rope or ſtrap of leather paſſing round the breaſt of the ſavage and attached to the end of the ſledge. The ſledge was ſo narrow that it could be drawn eaſily and without impediment wherever the ſavage could thread his way through the pathleſs foreſts.

The journey from their encampment northeaſt of Kingſton on Lake Ontario to the capital of the Hurons was not leſs in a ſtraight line than a hundred and ſixty miles. Without a pathway, in the heart of winter, through water and melting ſnow, with their heavy burdens, the hardſhip and exhauſtion can hardly be exaggerated.

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drag along. Some days after there was a thaw, which cauſed us much trouble and annoyance; for we had to go through pine foreſts full of brooks, ponds, marſhes, and ſwamps, where many trees had been blown down upon each other. This cauſed us a thouſand troubles and embarraſſments, and great diſcomfort, as we were all the time wet to above our knees. We were four days in this plight, ſince in moſt places the ice would not bear. At laſt, on the 20th of the month, we ſucceeded in arriving at our village.[168] Here the Captain Yroquet had come to winter with his companions, who are Algonquins, alſo his ſon, whom he brought for the ſake of treatment, ſince while hunting he had been ſeriouſly injured by a bear which he was trying to kill.

After reſting ſome days I determined to go and viſit Father Joſeph, and to ſee in winter the people where he was, whom the war had not permitted me to ſee in the ſummer. I ſet out from this village on the 14th[169] of January following, thanking my hoſt for the kindneſs he had ſhown me, and, taking formal leave of him, as I did not expect to ſee him again for three months.

The next day I ſaw Father Joſeph,[170] in his ſmall houſe where he had taken up his abode, as I have before ſtated. I ſtayed with him ſome days, finding him deliberating about making a journey to the Petun people, as I had alſo thought of

[168] Namely at Cahiagué. In the iſſue of 1632, Champlain ſays they arrived on the 23d day of the month. *Vide* Quebec ed., p. 929. Leaving on the 4th and travelling nineteen days, as ſtated above, they would arrive on the 23d December.

[169] Probably the 4th of January.

[170] Father Joſeph Le Caron had remained at Carhagouha, during the abſence of the war party in their attack upon the Iroquois, where Champlain probably arrived on the 5th of January.

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of doing, although it was very diſagreeable travelling in winter. We ſet out together on the fifteenth of February to go to that nation, where we arrived on the ſeventeenth of the month.[171] Theſe Petun people plant the maize, called by us *blé de Turquie*, and have fixed abodes like the reſt. We went to ſeven other villages of their neighbors and allies, with whom we contracted friendſhip, and who promiſed to come in good numbers to our ſettlement. They welcomed us with good cheer, making a banquet with meat and fiſh, as is their cuſtom. To this the people from all quarters flocked in order to ſee us, ſhowing many manifeſtations of friendſhip, and accompanying us on the greater part of our way back. The country is diversified with pleaſant ſlopes and plains. They were beginning to build two villages, through which we paſſed, and which were ſituated in the midſt of the woods, becauſe of the convenience[172] of building and fortifying their towns there. Theſe people live like the Attignouaatitans,[173] and have the ſame cuſtoms. They are ſituated near the Nation Neutre,[174] which are

[171] In the iſſue of 1632, the arrival of Champlain and Le Caron is ſtated to have occurred on the 17th of January. This harmonizes with the correction of dates in notes 169, 170.

The Huron name of the Petuns was *Tionnontateronons*, or *Khionontateronons*, or *Quieunontateronons*. Of them Vimont ſays, "Les Khionontateronons, qu'on appelle la nation du Petun, pour l'abondance qu'il y a de cette herbe, ſont eloignez du pays des Hurons, dont ils parlent la langue, enuiron douze ou quinze lieuës tirant à l'Occident." *Vide Relation des Jéſuites*, 1640, p. 95; *His. Du Canada*, Vol. I. p. 209. Sagard. For ſome account of the ſubſequent hiſtory of the Nation de Petun, *vide Indian Migration in Ohio*, by C. C. Baldwin, 1879, p. 2.

[172] It was of great importance to the Indians to ſelect a ſite for their villages where ſuitable wood was acceſſible, both for fortifying them with paliſades and for fuel in the winter. It could not be brought a great diſtance for either of theſe purpoſes. Hence when the wood in the vicinity became exhauſted they were compelled to remove and build anew.

[173] That is to ſay like the Hurons.

[174] The Nation Neutre was called by the

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are powerful and occupy a great extent of country. After visiting these people, we set out from that place, and went to a nation of savages, whom we named *Cheveux Relevés.*[175] They were very happy to see us again, and we entered into friendship with them, while they in return promised to come and see us, namely at the habitation in this place.

It has seemed to me desirable to describe them and their country, their customs and mode of life. In the first place they are at war with another nation of savages, called Asistagueroüon,[176] which means *Gens de Feu*, who are distant from them ten days' journey. I informed myself accordingly very particularly in regard to their country and the tribes living there, as also to their character and numbers. The people of this nation are very numerous, and are for the most part

the Hurons *Attiẞandaronk* or *Attihouandaron*. *Vide Relation des Jésuites*, 1641, p. 72; *Dictionaire de la Langve Hvronne*, par Sagard, a Paris, 1632. Champlain places them, on his map of 1632, south of Lake Erie. His knowledge of that lake, obtained from the savages, was very meagre as the map itself shows. The Neutres are placed by early writers on the west of Lake Ontario and north of Lake Erie. *Vide Laverdière in loco*, Quebec ed., p. 546; also, *Indian Migration in Ohio*, by C. C. Baldwin, p. 4. They are placed far to the south of Lake Erie by Nicholas Sanson. *Vide Cartes de l'Amerique*, 1657.

[175] The Cheveux Relevés are represented by Champlain as dwelling west of the Petuns, and were probably not far from the most southern limit of the Georgian Bay. Strangely enough Nicholas Sanson places them on a large island that separates the Georgian Bay from Lake Huron. *Vide Cartes de l'Amerique* par N. Sanson, 1657.

[176] *Atsistaehronons, ou Nation du Feu.* Their Algonquin name was Massoutins or Maskoutens, with several other orthographies. The significance of their name is given by Sagard as follows: Ils sont errans, sinon que quelques villages d'entr'eux sement des bleds d'Inde, et font la guerre à vne autre Nation, nommée *Assitagueronon*, qui veut dire gens de feu: car en langue Huronne *Assista* signifie du feu, et *Eronon*, signifie Nation. *Le Grand Voyage dv Pays des Hvrons*, par Gabriel Sagard, a Paris, 1632, p. 78. *Vide Relation des Jésuites*, 1641, p. 72; *Discovery and Exploration of the Mississippi Valley*, by John Gilmary Shea, p. 13; *Indian Migration in Ohio*, by C. C. Baldwin, pp. 9, 10; *Discovery of the Northwest by John Nicolet*, by C. W. Butterfield, p. 63; *L'Amerigve en Plvsievrs Cartes*, par N. Sanson, 1657.

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part great warriors, hunters, and fiſhermen. They have ſeveral chiefs, each ruling in his own diſtrict. In general they plant Indian corn, and other cereals. They are hunters who go in troops to various regions and countries, where they traffic with other nations, diſtant four or five hundred leagues. They are the cleaneſt ſavages in their houſehold affairs that I have ever ſeen, and are very induſtrious in making a kind of mat, which conſtitutes their Turkiſh carpets. The women have the body covered, but the men go uncovered, with the exception of a fur robe in the form of a cloak, which they uſually leave off in ſummer. The women and girls are not more moved at ſeeing them thus, than if they ſaw nothing unuſual. The women live very happily with their huſbands. They have the following cuſtom when they have their catamenia: the wives withdraw from their huſbands, or the daughter from her father and mother and other relatives, and go to certain ſmall houſes. There they remain in retirement, awaiting their time, without any company of men, who bring them food and neceſſaries until their return. Thus it is known who have their catamenia and who have not. This tribe is accuſtomed more than others to celebrate great banquets. They gave us good cheer and welcomed us very cordially, earneſtly begging me to aſſiſt them againſt their enemies, who dwell on the banks of the *Mer Douce*, two hundred leagues diſtant; to which I replied that they muſt wait until another time, as I was not provided with the neceſſary means. They were at a loſs how to welcome us. I have repreſented them in figure C as they go to war.

There is, alſo, at a diſtance of a two days' journey from them, in

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in a ſoutherly direction, another ſavage nation, that produces a large amount of tobacco. This is called *Nation Neutre.* They number four thouſand warriors, and dwell weſtward of the lake of the Entouhonorons, which is from eighty to a hundred leagues in extent. They, however, aſſiſt the *Cheveux Relevés* againſt the *Gens de Feu.* But with the Iroquois and our allies they are at peace, and preſerve a neutrality. There is a cordial underſtanding towards both of theſe nations, and they do not venture to engage in any diſpute or quarrel, but on the contrary often eat and drink with them like good friends. I was very deſirous of viſiting this nation, but the people where we were diſſuaded me from it, ſaying that the year before one of our men had killed one of them, when we were at war with the Entouhonorons, which offended them; and they informed us that they are much inclined to revenge, not concerning themſelves as to who ſtruck the blow, but inflicting the penalty upon the firſt one they meet of the nation, even though one of their friends, when they ſucceed in catching him, unleſs harmony has been previouſly reſtored between them, and gifts and preſents beſtowed upon the relatives of the deceaſed. Thus I was prevented for the time being from going, although ſome of this nation aſſured us that they would do us no harm for the reaſon aſſigned above.

Thus we were led to return the ſame way we had come, and continuing my journey, I reached the nation of the *Piſierinii*,[177] who had promiſed to conduct me farther on in the

[177] *Piſierinii*, the Nipiſſings. This relates to thoſe Nipiſſings who had accompanied Champlain on the expedition againſt the Iroquois, and who were paſſing the winter among the Hurons. He had expected that they would accompany

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the proſecution of my plans and explorations. But I was prevented by the intelligence which came from our great village and the Algonquins, where Captain Yroquet was, namely, that the people of the nation of the Atignouaatitans [178] had placed in his hands a priſoner of a hoſtile nation, in the expectation that this Captain Yroquet would exerciſe on the priſoner the revenge uſual among them. But they ſaid that, inſtead of doing ſo, he had not only ſet him at liberty, but, having found him apt, and an excellent hunter, had treated him as his ſon, on account of which the Atignouaatitans had become jealous and reſolved upon vengeance, and had in fact appointed a man to go and kill this priſoner, allied as he was. As he was put to death in the preſence of the chiefs of the Algonquin nation, they, indignant at ſuch an act and moved to anger, killed on the ſpot this raſh murderer; whereupon the Atignouaatitans feeling themſelves inſulted, ſeeing one of their comrades dead, ſeized their arms and went to the tents of the Algonquins, who were paſſing the winter near the above mentioned village, and belabored them ſeverely, Captain Yroquet receiving two arrow wounds. At another time they pillaged ſome of the cabins of the Algonquins before the latter could place themſelves in a ſtate of defence, ſo that they had not an equal chance. Notwithſtanding this they were not reconciled to the Algonquins, who for ſecuring peace had given the Atignouaatitans fifty necklaces of porcelain and a hundred

pany him on explorations on the north of them. But arriving at their encampment, on his return from the Petuns and Cheveux Relevés, he learned from them of the quarrel that had ariſen between the Algonquins and the Hurons.

[178] Attigouantans, the principal tribe of the Hurons.

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dred branches of the ſame[179] which they value highly, and likewiſe a number of kettles and axes, together with two female priſoners in place of the dead man. They were, in a word, ſtill in a ſtate of violent animoſity. The Algonquins were obliged to ſuffer patiently this great rage, and feared that they might all be killed, not feeling any ſecurity, notwithſtanding their gifts, until they ſhould be differently ſituated. This intelligence greatly diſturbed me, when I conſidered the harm that might ariſe not only to them, but to us as well, who were in their country.

I then met two or three ſavages of our large village, who earneſtly entreated me to go to them in order to effect a reconciliation, declaring that if I did not go none of them would come to us any more, ſince they were at war with the Algonquins and regarded us as their friends. In view of this I ſet out as ſoon as poſſible, and viſited on my way the Nipiſſings to aſcertain when they would be ready for the journey to the north, which I found broken off on account of these quarrels and hoſtilities, as my interpreter gave me to underſtand, who ſaid that Captain Yroquet had come among all theſe tribes to find and await me. He had requeſted them to be at the habitation of the French at the ſame time with himſelf to ſee what agreement could be made between them and the Atignouaatitans, and to poſtpone the journey to the north to another time. Moreover, Yroquet had given porcelain

[179] *Colliers de pourceline.* Theſe necklaces were compoſed of ſhells, pierced and ſtrung like beads. They were of a violet color, and were eſteemed of great value. The *branches* were ſtrings of white ſhells, and were more common and leſs valuable. An engraved repreſentation may be ſeen in *Hiſtoire de L'Amerique Septentrionale*, par De la Potherie, Paris, 1722, Tom. I. p. 334. For a full deſcription of theſe necklaces and their ſignificance and uſe in their councils, *vide Charlevoix's Letters*, London, 1763, p. 132.

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porcelain to break off this journey. They promiſed us to be at our habitation at the ſame time as the others.

If ever there was one greatly diſheartened it was myſelf, ſince I had been waiting to ſee this year what during many preceding ones I had been ſeeking for with great toil and effort, through ſo many fatigues and riſks of my life. But realizing that I could not help the matter, and that everything depended on the will of God, I comforted myſelf, reſolving to ſee it in a ſhort time. I had ſuch ſure information that I could not doubt the report of theſe people, who go to traffic with others dwelling in thoſe northern regions, a great part of whom live in a place very abundant in the chaſe, and where there are great numbers of large animals, the ſkins of ſeveral of which I ſaw, and which I concluded were buffaloes[180] from their repreſentation of their form. Fiſhing is alſo very abundant there. This journey requires forty days, as well in returning as in going.

I ſet out towards our above-mentioned village on the 15th of February, taking with me ſix of our men. Having arrived at that place the inhabitants were greatly pleaſed, as alſo the Algonquins, whom I ſent our interpreter to viſit in order to aſcertain how everything had taken place on both ſides,

[180] *Buffles*, buffaloes. The American Biſon, *Bos Americanus*. The ſkins ſeen by Champlain in the poſſeſſion of the ſavages ſeem to indicate that the range of the buffalo was probably further eaſt at that period than at the preſent time, its eaſtern limit being now about the Red River, which flows into Lake Winnipeg. The limit of its northern range is generally ſtated to be at latitude 60°, but it is ſometimes found as far north as 63° or 64°. *Vide* Dr. Shea's intereſting account of the buffalo in *Diſcovery and Exploration of Miſſiſſippi Valley*, p. 18. The range of the Muſk Ox is ſtill farther north, rarely ſouth of latitude 67°. His home is in the Barren Grounds, weſt of Hudſon Bay, and on the iſlands on the north of the American Continent, where he ſubſiſts largely on lichens and the meagre herbage of that froſty region.

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ſides, for I did not wiſh to go myſelf that I might give no ground for ſuſpicion to either party.

Two days were ſpent in hearing from both ſides how everything had taken place. After this the principal men and ſeniors of the place came away with us, and we all together went to the Algonquins. Here in one of their cabins, where ſeveral of the leading men were aſſembled, they all, after ſome talk, agreed to come and accept all that might be ſaid by me as arbiter in the matter, and to carry out what I might propoſe.

Then I gathered the views of each one, obtaining and inveſtigating the wiſhes and inclinations of both parties, and aſcertained that all they wanted was peace.

I ſet forth to them that the beſt courſe was to become reconciled and remain friends, ſince being united and bound together they could the more eaſily withſtand their enemies; and as I went away I begged them not to aſk me to effect their reconciliation if they did not intend to follow in all reſpects the advice I ſhould give them in regard to this diſpute, ſince they had done me the honor to requeſt my opinion. Whereupon they told me anew that they had not deſired my return for any other reaſon. I for my part thought that if I ſhould not reconcile and pacify them they would ſeparate ill diſpoſed towards each other, each party thinking itſelf in the right. I reflected, alſo, that they would not have gone to their cabins if I had not been with them, nor to the French if I had not intereſted myſelf and taken, ſo to ſpeak, the charge and conduct of their affairs. Upon this I ſaid to them that as for myſelf I propoſed to go with my hoſt, who had always treated me well, and that I could with difficulty find

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find one ſo good; for it was on him that the Algonquins laid the blame, ſaying that he was the only captain who had cauſed the taking up of arms. Much was ſaid by both ſides, and finally it was concluded that I ſhould tell them what ſeemed to me beſt, and give them my advice.

Since I ſaw now from what was ſaid that they referred the whole matter to my own deciſion as to that of a father, and promiſed that in the future I might diſpoſe of them as I thought beſt, referring the whole matter to my judgment for ſettlement, I replied that I was very glad to ſee them ſo inclined to follow my advice, and aſſured them that it ſhould be only for the beſt intereſts of the tribes.

Moreover I told them, I had been greatly diſturbed at hearing the further ſad intelligence, namely the death of one of their relatives and friends, whom we regarded as one of our own, which might have cauſed a great calamity reſulting in nothing but perpetual wars between both parties, with various and ſerious diſaſters and a rupture of their friendſhip, in conſequence of which the French would be deprived of ſeeing them and of intercourſe with them, and be obliged to enter into alliance with other nations; ſince we loved each other as brothers, leaving to God the puniſhment of thoſe meriting it.

I proceeded to ſay to them, that this mode of action between two nations, who were, as they acknowledged, friendly to each other, was unworthy of reaſoning men, but rather characteriſtic of brute beaſts. I repreſented to them, moreover, that they were enough occupied in repelling their enemies who purſued them, in routing them as often as poſſible, in purſuing them to their villages and taking them

 priſoners;

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priſoners; and that theſe enemies, ſeeing diviſions and wars among them, would be delighted and derive great advantage therefrom, and be led to lay new and pernicious plans, in the hope of ſoon being able to ſee their ruin, or at leaſt their enfeebling through one another, which would be the trueſt and eaſieſt way for them to conquer and become maſters of their territories, ſince they did not aſſiſt each other.

I told them likewiſe that they did not realize the harm that might befall them from thus acting; that on account of the death of one man they hazarded the lives of ten thouſand, and ran the riſk of being reduced to perpetual ſlavery; that, although in fact one man was of great value, yet they ought to conſider how he had been killed, and that it was not with deliberate purpoſe, nor for the ſake of inciting a civil war, it being only too evident that the dead man had firſt offended, ſince with deliberate purpoſe he had killed the priſoner in their cabins, a moſt audacious thing, even if the latter were an enemy. This arouſed the Algonquins, who, ſeeing a man that had been ſo bold as to kill in their own cabins another to whom they had given liberty and treated as one of themſelves, were carried away with paſſion; and ſome, more excited than the reſt, advanced, and, unable to reſtrain or control their wrath, killed the man in queſtion. Nevertheleſs they had no ill feeling at all towards the nation as a whole, and did not extend their purpoſes beyond the audacious one, who, they thought, fully deſerved what he had wantonly earned.

And beſides I told them they muſt conſider that the Entouhonoron, finding himſelf wounded by two blows in the ſtomach,

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ſtomach, tore from his wound the knife which his enemy had left there and gave the latter two blows, as I had been informed; ſo that in fact one could not tell whether it was really the Algonquins who had committed the murder. And in order to ſhow to the Attigouantans that the Algonquins did not love the priſoner, and that Yroquet did not bear towards him the affection which they were diſpoſed to think, I reminded them that they had eaten him, as he had inflicted blows with a knife upon his enemy; a thing, however, unworthy of a human being, but rather characteriſtic of brute beaſts.

I told them alſo that the Algonquins very much regretted all that had taken place, and that, if they had fupppoſed ſuch a thing would have happened, they would have ſacrificed this Iroquois for their ſatisfaction. I reminded them likewiſe that they had made recompenſe for this death and offence, if ſo it ſhould be called, by large preſents and two priſoners, on which account they had no reaſon at preſent to complain, and ought to reſtrain themſelves and act more mildly towards the Algonquins, their friends. I told them that, ſince they had promiſed to ſubmit every thing to arbitration, I entreated them to forget all that had paſſed between them and never to think of it again, nor bear any hatred or ill will on account of it to each other, but to live good friends as before, by doing which they would conſtrain us to love them and aſſiſt them as I had done in the paſt. But in caſe they ſhould not be pleaſed with my advice, I requeſted them to come, in as large numbers as poſſible, to our ſettlement, ſo that there, in the preſence of all the captains of veſſels, our friendſhip might be ratified anew, and meaſures taken to ſecure

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ſecure them from their enemies, a thing which they ought to conſider.

Then they began to ſay that I had ſpoken well, and that they would adhere to what I had ſaid, and all went away to their cabins, apparently ſatisfied, excepting the Algonquins, who broke up and proceeded to their village, but who, as it ſeemed to me, appeared to be not entirely ſatisfied, ſince they ſaid among themſelves that they would not come to winter again in theſe places, the death of theſe two men having coſt them too dearly. As for myſelf, I returned to my hoſt, in whom I endeavored to inſpire all the courage I could, in order to induce him to come to our ſettlement, and bring with him all thoſe of his country.

During the winter, which laſted four months, I had ſufficient leiſure to obſerve their country, cuſtoms, dreſs, manner of living, the character of their aſſemblies, and other things which I ſhould like to deſcribe. But it is neceſſary firſt to ſpeak of the ſituation of the country in general and its diviſions, alſo of the location of the tribes and the diſtances between them.

The country extends in length, in the direction from eaſt to weſt, nearly four hundred and fifty leagues, and ſome eighty or a hundred leagues in breadth from north to ſouth, from latitude 41° to 48° or 49°[181] This region is almoſt an iſland, ſurrounded by the great river Saint Lawrence, which paſſes through ſeveral lakes of great extent, on the ſhores of which dwell various tribes ſpeaking different languages, having fixed abodes, and all fond of the cultivation of the ſoil, but with various modes of life, and cuſtoms, ſome better than

[181] Champlain is here ſpeaking of the whole country of New France.

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than others. On the ſhore north of this great river, extending weſterly ſome hundred leagues towards the Attigouantans,[182] there are very high mountains, and the air is more temperate than in any other part of theſe regions, the latitude being 41°. All theſe places abound in game, ſuch as ſtags, caribous, elks, does,[183] buffaloes, bears, wolves, beavers, foxes, minxes,[184] weaſels,[185] and many other kinds of animals which we do not have in France. Fiſhing is abundant, there being many varieties, both thoſe which we have in France, as alſo others which we have not. There are likewiſe many birds in their time and ſeaſon. The country is traverſed by numerous rivers, brooks, and ponds, connecting with each other and finally emptying into the river St. Lawrence and the lakes through which it paſſes. The country is very pleaſant in ſpring, is covered with extenſive and lofty foreſts, and filled with wood ſimilar to that which we have in France, although in many places there is much cleared land, where they plant Indian corn. This region alſo abounds in meadows, lowlands, and marſhes, which furniſh food for the animals before mentioned.

The country north of the great river is very rough and mountainous, and extends in latitude from 47° to 49°, and in places abounds in rocks.[186] So far as I could make out, theſe

[182] This ſentence in the original is unfiniſhed and defective. *Au coſté vers le Nort, icelle grande riuiere terant à l'Occident, etc.* In the ed. 1632, the reading is *Au coſté vers le nort d'icelle grande riuiere tirant au ſurouſt, etc.* The tranſlation is according to the ed. of 1632. *Vide* Quebec ed., p. 941.

[183] Champlain here gives the four ſpecies of the *cervus* family under names then known to him, viz., the mooſe, wapiti or elk, caribou, and the common deer.

[184] *Foüines*, a quadruped known as the minx or mink, *Muſtela viſon.*

[185] *Martes*, weaſels, *Muſtela vulgaris.*

[186] *The country on the north*, &c. Having deſcribed the country along the coaſt

theſe regions are inhabited by ſavages, who wander through the country, not engaging in the cultivation of the ſoil, nor doing anything, or at leaſt as good as nothing. But they are hunters, now in one place, now in another, the region being very cold and diſagreeable. This land on the north is in latitude 49° and extends over ſix hundred leagues in breadth from eaſt to weſt, of parts of which we have full knowledge. There are alſo many fine large rivers riſing in this region and diſcharging into the before-mentioned river, together with an infinite number of fine meadows, lakes, and ponds, through which they paſs, where there is an abundance of fiſh. There are likewiſe numerous iſlands which are for the moſt part cleared up and very pleaſant, the moſt of them containing great quantities of vines and wild fruits.

With regard to the regions further weſt, we cannot well determine their extent, ſince the people here have no knowledge of them except for two or three hundred leagues or more weſterly, from whence comes the great river, which paſſes, among other places, through a lake having an extent of nearly thirty days' journey by canoe, namely that which we have called the *Mer Douce*. This is of great extent, being nearly four hundred leagues long. Inaſmuch as the ſavages, with whom we are on friendly terms, are at war with other nations on the weſt of this great lake, we cannot obtain a more complete knowledge of them, except as they have told us ſeveral times that ſome priſoners from the diſtance of a hundred leagues had reported that there were tribes there like ourſelves in color and in other reſpects. Through

coaſt of the St. Lawrence and the lakes, he now refers to the country ſtill further north, even to the ſouthern borders of Hudſon's Bay. *Vide* small map.

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Through them they have ſeen the hair of theſe people, which is very light, and which they eſteem highly, ſaying that it is like our own. I can only conjecture in regard to this, that the people they ſay reſemble us were thoſe more civilized than themſelves. It would require actual preſence to aſcertain the truth in regard to this matter. But aſſiſtance is needed, and it is only men of means, leiſure, and energy, who could or would undertake to promote this enterpriſe ſo that a full exploration of theſe places might be made, affording us a complete knowledge of them.

In regard to the region ſouth of the great river it is very thickly ſettled, much more ſo than that on the north, and by tribes who are at war with each other. The country is very pleaſant, much more ſo than that on the northern border, and the air is more temperate. There are many kinds of trees and fruits not found north of the river, while there are many things on the north ſide, in compenſation, not found on the ſouth. The regions towards the eaſt are ſufficiently well known, inaſmuch as the ocean borders theſe places. Theſe are the coaſts of Labrador, Newfoundland, Cape Breton, La Cadie, and the Almouchiquois,[187] places well known, as I have treated of them ſufficiently in the narrative of my previous voyages, as likewiſe of the people living there, on which account I ſhall not ſpeak of them in this treatiſe, my object being only to make a ſuccinct and true report of what I have ſeen in addition.

The country of the nation of the Attigouantans is in latitude

[187] *Almouchiguois*, ſo in the French for Almouchiquois. All the tribes at and ſouth of *Choüacoet*, or the mouth of the Saco River, were denominated Almouchiquois by the French. *Vide* Vol. II. p. 63, *et paſſim.*

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tude 44° 30′, and extends two hundred and thirty leagues[188] in length weſterly, and ten in breadth. It contains eighteen villages, ſix of which are encloſed and fortified by paliſades of wood in triple rows, bound together, on the top of which are galleries, which they provide with ſtones and water; the former to hurl upon their enemies and the latter to extinguiſh the fire which their enemies may ſet to the paliſades. The country is pleaſant, moſt of it cleared up. It has the ſhape of Brittany, and is ſimilarly ſituated, being almoſt ſurrounded by the *Mer Douce*.[189] They aſſume that theſe eighteen villages are inhabited by two thouſand warriors, not including the common maſs which amounts to perhaps thirty thouſand ſouls.

Their cabins are in the ſhape of tunnels or arbors, and are covered with the bark of trees. They are from twenty-five to thirty fathoms long, more or leſs, and ſix wide, having a paſſage-way through the middle from ten to twelve feet wide, which extends from one end to the other. On the two ſides there is a kind of bench, four feet high, where they ſleep in ſummer, in order to avoid the annoyance of the fleas, of which there are great numbers. In winter they ſleep on the ground on mats near the fire, ſo as to be warmer than they would

[188] The country of the Attigouantans, ſometimes written Attigouautans, the principal tribe of the Hurons, uſed by Champlain as including the whole, with whom the French were in cloſe alliance, was from eaſt to weſt not more than about twelve leagues. There muſt have been ſome error by which the author is made to ſay that it was *two hundred and thirty leagues*. Laverdière ſuggeſts that in the manuſcript it might have been 23, or 20 to 30, and that the printer made it 230.

[189] The author plainly means that the country of the Hurons was nearly ſurrounded by the Mer Douce; that is to ſay, by Lake Huron and the waters connected with it, viz., the River Severn, Lake Couchiching, and Lake Simcoe. As to the population, compare *The Jeſuits in North America*, by Francis Parkman, LL.D., note p. xxv.

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would be on the platform. They lay up a ſtock of dry wood, with which they fill their cabins, to burn in winter. At the extremity of the cabins there is a ſpace, where they preſerve their Indian corn, which they put into great caſks made of the bark of trees and placed in the middle of their encampment. They have pieces of wood ſuſpended, on which they put their clothes, proviſions, and other things, for fear of the mice, of which there are great numbers. In one of theſe cabins there may be twelve fires, and twenty-four families. It ſmokes exceſſively, from which it follows that many receive ſerious injury to the eyes, ſo that they loſe their ſight towards the cloſe of life. There is no window nor any opening, except that in the upper part of their cabins for the ſmoke to eſcape.

This is all that I have been able to learn about their mode of life; and I have deſcribed to you fully the kind of dwelling of theſe people, as far as I have been able to learn it, which is the ſame as that of all the tribes living in theſe regions. They ſometimes change their villages at intervals of ten, twenty, or thirty years, and transfer them to a diſtance of one, two, or three leagues from the preceding ſituation,[190] except when compelled by their enemies to diſlodge, in which caſe they retire to a greater diſtance, as the Antouhonorons, who went ſome forty to fifty leagues. This is the form of their dwellings, which are ſeparated from each other ſome three or four paces, for fear of fire, of which they are in great dread.

Their life is a miſerable one in compariſon with our own; but

[190] *Vide antea*, note 172, for the reaſon of theſe removals.

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but they are happy among themſelves, not having experienced anything better, and not imagining that anything more excellent is to be found. Their principal articles of food are Indian corn and Brazilian beans,[191] which they prepare in various ways. By braying in a wooden mortar they reduce the corn to meal. They remove the bran by means of fans made of the bark of trees. From this meal they make bread, uſing alſo beans which they firſt boil, as they do the Indian corn for ſoup, ſo that they may be more eaſily cruſhed. Then they mix all together, ſometimes adding blueberries[192] or dry raſpberries, and ſometimes pieces of deer's fat, though not often, as this is ſcarce with them. After ſteeping the whole in lukewarm water, they make bread in the form of bannocks or pies, which they bake in the aſhes. After they are baked they waſh them, and from theſe they often make others by wrapping them in corn leaves, which they faſten to them, and then putting them in boiling water.

But this is not their moſt common kind. They make another, which they call *migan*, which is as follows: They take the pounded Indian corn, without removing the bran, and put two or three handfuls of it in an earthen pot full of water. This they boil, ſtirring it from time to time, that it may not burn nor adhere to the pot. Then they put into the

[191] *Febues du Bréſil.* This was undoubtedly the common trailing bean, *Phaſeolus vulgaris*, probably called the Brazilian bean, becauſe it reſembled a bean known under that name. It was found in cultivation in New England as mentioned by Champlain and the early Engliſh ſettlers. Bradford diſcourſing of the Indians, *His. Plymouth Plantation*, p. 83, ſpeaks of "their beans of various collours." It is poſſible that the name, *febues du Bréſil*, was given to it on account of its red color, as was that of the Brazil-wood, from the Portugueſe word *braza*, a burning coal.

[192] *Vide antea*, note 101.

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the pot a ſmall quantity of fiſh, freſh or dry, according to the ſeaſon, to give a flavor to the *migan*, as they call it. They make it very often, although it ſmells badly, eſpecially in winter, either becauſe they do not know how to prepare it rightly, or do not wiſh to take the trouble to do ſo. They make two kinds of it, and prepare it very well when they chooſe. When they uſe fiſh the *migan* does not ſmell badly, but only when it is made with veniſon. After it is all cooked, they take out the fiſh, pound it very fine, and then put it all together into the pot, not taking the trouble to remove the appendages, ſcales, or inwards, as we do, which generally cauſes a bad taſte. It being thus prepared, they deal out to each one his portion. This *migan* is very thin, and without much ſubſtance, as may be well ſuppoſed. As for drink, there is no need of it, the *migan* being ſufficiently thin of itſelf.

They have another kind of *migan*, namely, they roaſt new corn before it is ripe, which they preſerve and cook whole with fiſh, or fleſh when they have it. Another way is this: they take Indian corn, which is very dry, roaſt it in the aſhes, then bray it and reduce it to meal as in the former caſe. This they lay up for the journeys which they undertake here and there. The *migan* made in the latter manner is the beſt according to my taſte. Figure H ſhows the women braying their Indian corn. In preparing it, they cook a large quantity of fiſh and meat, which they cut into pieces and put into great kettles, which they fill with water and let it all boil well. When this is done, they gather with a ſpoon from the ſurface the fat which comes from the meat and fiſh. Then they put in the meal of the roaſted corn,

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corn, conſtantly ſtirring it until the *migan* is cooked and thick as ſoup. They give to each one a portion, together with a ſpoonful of the fat. This diſh they are accuſtomed to prepare for banquets, but they do not generally make it.

Now the corn freſhly roaſted, as above deſcribed, is highly eſteemed among them. They eat alſo beans, which they boil with the maſs of the roaſted flour, mixing in a little fat and fiſh. Dogs are in requeſt at their banquets, which they often celebrate among themſelves, eſpecially in winter, when they are at leiſure. In caſe they go hunting for deer or go fiſhing, they lay aſide what they get for celebrating theſe banquets, nothing remaining in their cabins but the uſual thin *migan*, reſembling bran and water, ſuch as is given to hogs to eat.

They have another way of eating the Indian corn. In preparing it, they take it in the ear and put it in water under the mud, leaving it two or three months in this ſtate until they think it is putrefied. Then they remove it, and eat it boiled with meat or fiſh. They alſo roaſt it, and it is better ſo than boiled. But I aſſure you that there is nothing that ſmells ſo badly as this corn as it comes from the water all muddy. Yet the women and children take it and ſuck it like ſugar-cane, nothing ſeeming to them to taſte better, as they ſhow by their manner. In general they have two meals a day. As for ourſelves, we faſted all of Lent and longer, in order to influence them by our example. But it was time loſt.

They alſo fatten bears, which they keep two or three years, for the purpoſe of their banquets. I obſerved that if this people had domeſtic animals they would be intereſted in

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in them and care for them very well, and I ſhowed them the way to keep them, which would be an eaſy thing for them, ſince they have good grazing grounds in their country, and in large quantities, for all kinds of animals, horſes, oxen, cows, ſheep, ſwine, and other kinds, for lack of which one would conſider them badly off, as they ſeem to be. Yet with all their drawbacks they ſeem to me to live happily among themſelves, ſince their only ambition is to live and ſupport themſelves, and they lead a more ſettled life than thoſe who wander through the foreſts like brute beaſts. They eat many ſquaſhes,[198] which they boil, and roaſt in the aſhes.

In regard to their dreſs, they have various kinds and ſtyles made of the ſkins of wild beaſts, both thoſe which they capture themſelves, and others which they get in exchange for their Indian corn, meal, porcelain, and fiſhing-nets from the Algonquins, Nipiſſings, and other tribes, which are hunters having no fixed abodes. All their clothes are of one uniform ſhape, not varied by any new ſtyles. They prepare and fit very well the ſkins, making their breeches of deer-ſkin rather large, and their ſtockings of another piece, which extend up to the middle and have many folds. Their ſhoes are made of the ſkins of deer, bears, and beaver, of which they uſe great numbers. Beſides, they have a robe of the ſame fur, in the form of a cloak, which they wear in the Iriſh or Egyptian ſtyle, with ſleeves which are attached with a ſtring behind. This is the way they are dreſſed in winter, as is ſeen in figure D. When they go into the fields, they gird up their robe about the body; but when in the village, they

[198] *Sitrouelles*, or *citrouilles*, the common ſummer ſquaſh, *Cucurbita polymorpha*. *Vide* Vol. II. note 128. For figure D, *vide* p. 116.

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they leave off their ſleeves and do not gird themſelves. The Milan trimmings for decorating their garments are made of glue and the ſcrapings of the before-mentioned ſkins, of which they make bands in various ſtyles according to their fancy, putting in places bands of red and brown color amid thoſe of the glue, which always keep a whitiſh appearance, not loſing at all their ſhape, however dirty they may get. There are thoſe among theſe nations who are much more ſkilful than others in fitting the ſkins, and ingenious in inventing ornaments to put on their garments. It is our Montagnais and Algonquins, above all others, who take more pains in this matter. They put on their robes bands of porcupine quills, which they dye a very fine ſcarlet color.[194] They value theſe bands very highly, and detach them ſo that they may ſerve for other robes when they wiſh to make a change. They alſo make uſe of them to adorn the face, in order to give it a more graceful appearance whenever they wiſh particularly to decorate themſelves.

Moſt of them paint the face black and red. Theſe colors they mix with oil made from the ſeed of the ſun-flower, or with bear's fat or that of other animals. They alſo dye their hair, which ſome wear long, others ſhort, others on one ſide only. The women and girls always wear their hair in one uniform ſtyle. They are dreſſed like men, except that they always have their robes girt about them, which extend down to

[194] The coloring matter appears to have been derived from the root of the bedſtraw, *Galium tinctorum*. Peter Kalm, a pupil of Linnæus, who travelled in Canada in 1749, ſays, "The roots of this plant are employed by the Indians in dyeing the quills of the American porcupines red, which they put into ſeveral pieces of their work, and air, ſun, or water ſeldom change this color." *Travels into North America*, London, 1771, Vol. III. pp. 14–15.

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to the knee. They are not at all aſhamed to expoſe the body from the middle up and from the knees down, unlike the men, the reſt being always covered. They are loaded with quantities of porcelain, in the ſhape of necklaces and chains, which they arrange in the front of their robes and attach to their waiſts. They alſo wear bracelets and earrings. They have their hair carefully combed, dyed, and oiled. Thus they go to the dance, with a knot of their hair behind bound up with eel-ſkin, which they uſe as a cord. Sometimes they put on plates a foot ſquare, covered with porcelain, which hang on the back. Thus gaily dreſſed and habited, they delight to appear in the dance, to which their fathers and mothers ſend them, forgetting nothing that they can deviſe to embelliſh and ſet off their daughters. I can teſtify that I have ſeen at dances a girl who had more than twelve pounds of porcelain on her perſon, not including the other bagatelles with which they are loaded and bedecked. In the illuſtration already cited, F ſhows the dreſs of the women, G that of the girls attired for the dance.

All theſe people have a very jovial diſpoſition, although there are many of them who have a ſad and gloomy look. Their bodies are well proportioned. Some of the men and women are well formed, ſtrong, and robuſt. There is a moderate number of pleaſing and pretty girls, in reſpect to figure, color, and expreſſion, all being in harmony. Their blood is but little deteriorated, except when they are old. There are among theſe tribes powerful women of extraordinary height. Theſe have almoſt the entire care of the houſe and work; namely, they till the land, plant the Indian corn, lay up a ſtore of wood for the winter, beat the hemp and ſpin it, making

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making from the thread fiſhing-nets and other uſeful things. The women harveſt the corn, houſe it, prepare it for eating, and attend to houſehold matters. Moreover they are expected to attend their huſbands from place to place in the fields, filling the office of pack-mule in carrying the baggage, and to do a thouſand other things. All the men do is to hunt for deer and other animals, fiſh, make their cabins, and go to war. Having done theſe things, they then go to other tribes with which they are acquainted to traffic and make exchanges. On their return, they give themſelves up to feſtivities and dances, which they give to each other, and when theſe are over they go to ſleep, which they like to do beſt of all things.

They have ſome ſort of marriage, which is as follows: when a girl has reached the age of eleven, twelve, thirteen, fourteen, or fifteen years ſhe has ſuitors, more or leſs according to her attractions, who woo her for ſome time. After this, the conſent of their fathers and mothers is aſked, to whoſe will the girls often do not ſubmit, although the moſt diſcreet and conſiderate do ſo. The lover or ſuitor preſents to the girl ſome necklaces, chains, and bracelets of porcelain. If the girl finds the ſuitor agreeable, ſhe receives the preſent. Then the lover comes and remains with her three or four nights, without ſaying anything to her during the time. They receive thus the fruit of their affections. Whence it happens very often that, after from eight to fifteen days, if they cannot agree, ſhe quits her ſuitor, who forfeits his necklaces and other preſents that he has made, having received in return only a meagre ſatisfaction. Being thus diſappointed in his hopes, the man ſeeks another woman, and the girl

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girl another ſuitor, if it ſeems to them deſirable. Thus they continue to do until a favorable union is formed. It ſometimes happens that a girl thus paſſes her entire youth, having more than twenty mates, which twenty are not alone in the enjoyment of the creature, mated though they are; for when night comes the young women run from one cabin to another, as do alſo the young men on their part, going where it ſeems good to them, but always without any violence, referring the whole matter to the pleaſure of the woman. Their mates will do likewiſe to their women-neighbors, no jealouſy ariſing among them on that account, nor do they incur any reproach or inſult, ſuch being the cuſtom of the country.

Now the time when they do not leave their mates is when they have children. The preceding mate returns to her, renews the affection and friendſhip which he had borne her in the paſt, aſſerting that it is greater than that of any other one, and that the child ſhe has is his and of his begetting. The next ſays the ſame to her. In fine, the victory is with the ſtronger, who takes the woman for his wife. Thus it depends upon the choice of the woman to take and accept him who ſhall pleaſe her beſt, having meantime in her ſearching and loves gained much porcelain and, beſides, the choice of a huſband. The woman remains with him without leaving him; or if ſhe do leave him, for he is on trial, it muſt be for ſome good reaſon other than impotence. But while with this huſband, ſhe does not ceaſe to give herſelf free rein, yet remains always at home, keeping up a good appearance. Thus the children which they have together, born from ſuch a woman, cannot be ſure of their legitimacy. Accordingly,

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in view of this uncertainty, it is their cuſtom that the children never ſucceed to the property and honors of their fathers, there being doubt, as above indicated, as to their paternity. They make, however, the children of their ſiſters, from whom they are known to have iſſued, their ſucceſſors and heirs.

The following is the way they nouriſh and bring up their children: they place them during the day on a little wooden board, wrapping them up in furs or ſkins. To this board they bind them, placing them in an erect poſition, and leaving a little opening for the child to do its neceſſities. If it is a girl, they put a leaf of Indian corn between the thighs, which preſſes againſt its privates. The extremity of the leaf is carried outſide in a turned poſition, ſo that the water of the child runs off on it without inconvenience. They put alſo under the children the down of certain reeds that we call hare's-foot, on which they reſt very ſoftly. They alſo clean them with the ſame down. As an ornament for the child, they adorn the board with beads, which they alſo put on its neck, however ſmall it may be. At night they put it to bed, entirely naked, between the father and mother. It may be regarded as a great miracle that God ſhould thus preſerve it ſo that no harm befalls it, as might be expected, from ſuffocation, while the father and mother are in deep ſleep, but that rarely happens. The children have great freedom among theſe tribes. The fathers and mothers indulge them too much, and never puniſh them. Accordingly they are ſo bad and of ſo vicious a nature, that they often ſtrike their mothers and others. The moſt vicious, when they have acquired the ſtrength and power, ſtrike their fathers. They do this whenever

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ever the father or mother does anything that does not pleaſe them. This is a ſort of curſe that God inflicts upon them.

In reſpect to laws, I have not been able to find out that they have any, or anything that approaches them, inaſmuch as there is not among them any correction, puniſhment, or cenſure of evil-doers except in the way of vengeance, when they return evil for evil, not by rule but by paſſion, which produces among them conflicts and differences, which occur very frequently.

Moreover, they do not recognize any divinity, or worſhip any God and believe in anything whatever, but live like brute beaſts. They have, however, ſome reſpect for the devil, or ſomething ſo called, which is a matter of uncertainty, ſince the word which they uſe thus has various ſignifications and compriſes in itſelf various things. It is accordingly difficult to determine whether they mean the devil or ſomething elſe, but what eſpecially leads to the belief that what they mean is the devil is this: whenever they ſee a man doing ſomething extraordinary, or who is more capable than uſual, or is a valiant warrior, or furthermore who is in a rage as if out of his reaſon and ſenſes, they call him *oqui*, or, as we ſhould ſay, a great knowing ſpirit, or a great devil. However this may be, they have certain perſons, who are the *oqui*, or, as the Algonquins and Montagnais call them, *manitous;* and perſons of this kind are the medicine-men, who heal the ſick, bind up the wounded, and predict future events, who in fine practiſe all abuſes and illuſions of the devil to deceive and delude them. Theſe *oquis* or conjurers perſuade their patients and the ſick to make, or have made banquets and ceremonies that they may be the ſooner healed,

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healed, their object being to participate in them finally themſelves and get the principal benefit therefrom. Under the pretence of a more ſpeedy cure, they likewiſe cauſe them to obſerve various other ceremonies, which I ſhall hereafter ſpeak of in the proper place. Theſe are the people in whom they put eſpecial confidence, but it is rare that they are poſſeſſed of the devil and tormented like other ſavages living more remote than themſelves.

This gives additional reaſon and ground to believe that their converſion to the knowledge of God would be more eaſy, if their country were inhabited by perſons who would take the trouble and pains to inſtruct them. But it is not enough to ſend to them friars, unleſs there are thoſe to ſupport and aſſiſt them. For although theſe people have the deſire to-day to know what God is, to-morrow this diſpoſition will change when they are obliged to lay aſide and bring under their foul ways, their diſſolute manners, and their ſavage indulgences. So that there is need of people and families to keep them in the way of duty, to conſtrain them through mildneſs to do better, and to move them by good example to mend their lives. Father Joſeph[195] and myſelf have many times conferred with them in regard to our belief, laws, and cuſtoms. They liſtened attentively in their aſſemblies, ſometimes ſaying to us: You ſay things that paſs our knowledge, and which we cannot underſtand by words, being beyond our comprehenſion; but if you would do us a ſervice come and dwell in this country, bringing your wives and children, and when they are here we ſhall ſee how you ſerve

[195] Père Joſeph Le Caron, who had paſſed the winter among the Hurons.

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ſerve the God you worſhip, and how you live with your wives and children, how you cultivate and plant the ſoil, how you obey your laws, how you take care of animals, and how you manufacture all that we ſee proceeding from your inventive ſkill. When we ſee all this, we ſhall learn more in a year than in twenty by ſimply hearing you diſcourſe; and if we cannot then underſtand, you ſhall take our children, who ſhall be as your own. And thus being convinced that our life is a miſerable one in compariſon with yours, it is eaſy to believe that we ſhall adopt yours, abandoning our own.

Their words ſeemed to me good common ſenſe, ſhowing the deſire they have to get a knowledge of God. It is a great wrong to let ſo many men be loſt, and ſee them periſh at our door, without rendering them the ſuccor which can only be given through the help of kings, princes, and eccleſiaſtics, who alone have the power to do this. For to them alone belongs the honor of ſo great a work; namely, planting the Chriſtian faith in an unknown region and among ſavage nations, since we are well informed about theſe people, that they long for and deſire nothing ſo much as to be clearly inſtructed as to what they ſhould do and avoid. It is accordingly the duty of thoſe who have the power, to labor there and contribute of their abundance, for one day they muſt anſwer before God for the loſs of the ſouls which they allowed to periſh through their negligence and avarice; and theſe are not few but very numerous. Now this will be done when it ſhall pleaſe God to give them grace to this end. As for myſelf, I deſire this reſult rather to-day than to-morrow, from the zeal which I have for the advancement of

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of God's glory, for the honor of my King, and for the welfare and renown of my country.

When they are ſick, the man or woman who is attacked with any diſeaſe ſends for the *oqui*, who viſits the patient and informs himſelf about the malady and the ſuffering. After this, the *oqui* ſends for a large number of men, women, and girls, including three or four old women. Theſe enter the cabin of the ſick, dancing, each one having on his head the ſkin of a bear or ſome other wild beaſt, that of the bear being the moſt common as it is the moſt frightful. There are three or four other old women about the ſick or ſuffering, who for the moſt part feign ſickneſs, or are ſick merely in imagination. But they are ſoon cured of this ſickneſs, and generally make banquets at the expenſe of their friends or relatives, who give them ſomething to put into their kettle, in addition to the preſents which they receive from the dancers, ſuch as porcelain and other bagatelles, ſo that they are ſoon cured; for when they find that they have nothing more to look for, they get up with what they have ſecured. But thoſe who are really ſick are not readily cured by plays, dances, and ſuch proceedings.

To return to my narrative: the old women near the ſick perſon receive the preſents, each ſinging and pauſing in turn. When all the preſents have been made, they proceed to lift up their voices with one accord, all ſinging together and keeping time with ſticks on pieces of dry bark. Then all the women and girls proceed to the end of the cabin, as if they were about to begin a ballet or maſquerade. The old women walk in front with their bearſkins on their heads, all the others following them, one after the other. They have only two kinds

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kinds of dances with regular time, one of four ſteps and the other of twelve, as in the *trioli* de Bretagne. They exhibit much grace in dancing. Young men often take part with them. After dancing an hour or two, the old women lead out the ſick perſon to dance, who gets up dolefully and prepares to dance, and after a ſhort time ſhe dances and enjoys as much as the others. I leave it to you to conſider how ſick ſhe was. Below is repreſented the mode of their dances.

The medicine-man thus gains honor and credit, his patient being ſo ſoon healed and on her feet. This treatment, however, does nothing for thoſe who are dangerouſly ill and reduced by weakneſs, but cauſes their death rather than their cure; for I can teſtify that they ſometimes make ſuch a noiſe and hubbub from morning until two o'clock at night that it is impoſſible for the patient to endure it without great pain. Sometimes the patient is ſeized with the deſire to have the women and girls dance all together, which is done in accordance with the direction of the *oqui*. But this is not all, for he and the *manitou*, accompanied by ſome others, make grimaces, perform magic arts, and twiſt themſelves about ſo that they generally end in being out of their ſenſes, ſeemingly crazy, throwing the fire from one ſide of the cabin to the other, eating burning coals, holding them in their hands for a while, and throwing red-hot aſhes into the eyes of the ſpectators. Seeing them in this condition, one would ſay that the devil, the *oqui*, or *manitou*, if he is thus to be called, poſſeſſes and torments them. This noiſe and hubbub being over, they retire each to his own cabin.

But thoſe who ſuffer eſpecially during this time are the wives

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wives of thoſe poſſeſſed, and all the inmates of their cabins, from the fear they have left the raging ones burn up all that is in their houſes. This leads them to remove everything that is in ſight; for as ſoon as he arrives he is all in a fury, his eyes flaſhing and frightful, ſometimes ſtanding up, ſometimes ſeated, as his fancy takes him. Suddenly a fit ſeizes him, and laying hold of everything he finds in his way he throws them to one ſide and the other. Then he lies down and ſleeps for ſome time. Waking up with a jump, he ſeizes fire and ſtones which he throws about reckleſsly on all ſides. This rage paſſes off with the ſleep which ſeizes him again. Then he rages and calls ſeveral of his friends to ſweat with him. The latter is the beſt means they have for preſerving themſelves in health. While they are ſweating, the kettle boils to prepare them ſomething to eat. They remain, two or three hours or ſo, covered up with great pieces of bark and wrapped in their robes, with a great many ſtones about them which have been heated red hot in the fire. They ſing all the time while they are in the rage, occaſionally ſtopping to take breath. Then they give them many draughts of water to drink, ſince they are very thirſty, when the demoniac, who was crazy or poſſeſſed of an evil ſpirit, becomes ſober.

Thus it happens that three or four of theſe ſick perſons get well, rather by a happy coincidence and chance than in conſequence of any intelligent treatment, and this confirms their falſe belief that they are healed by means of theſe ceremonies, not conſidering that, for two who are thus cured, ten others die on account of the noiſe, great hubbub and hiſſing, which are rather calculated to kill than cure

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a ſick perſon. But that they expect to recover their health by this noiſe, and we on the contrary by ſilence and reſt, ſhows how the devil does everything in hoſtility to the good.

There are alſo women who go into theſe rages, but they do not do ſo much harm. They walk on all fours like beaſts. Seeing this, the magician, called *oqui*, begins to ſing; then, with ſome contortions of the face, he blows upon her, directing her to drink certain waters, and make at once a banquet of fiſh or fleſh, which muſt be procured although very ſcarce at the time. When the ſhouting is over and the banquet ended; they return each to her own cabin. At another time he comes back and viſits her, blowing upon her and ſinging in company with ſeveral others, who have been ſummoned for this purpoſe, and who hold in the hand a dry tortoiſe-ſhell filled with little pebbles, which they cauſe to reſound in the ears of the ſick woman. They direct her to make at once three or four banquets with ſinging and dancing, when all the girls appear adorned and painted as I have repreſented in figure G. The *oqui* orders maſquerades, and directs them to diſguiſe themſelves, as thoſe do who run along the ſtreets in France on *Mardi-gras*.[196] Thus they go and ſing near the bed of the ſick woman and promenade through the village while the banquet is preparing to receive the maſkers, who return very tired, having taken exerciſe enough to be able to empty the kettle of its *migan*.

According to their cuſtom each houſehold lives on what it gets by fiſhing and planting, improving as much land as it needs. They clear it up with great difficulty, ſince they do not

[196] *Mardi-gras*, Shrove-Tueſday, or *fleſh Tueſday*, the laſt day of the Carnival, the day before Aſh Wedneſday, the firſt day in Lent.

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not have the implements adapted to this purpoſe. A party ſtrip the trees of all their branches, which they burn at their baſe in order to kill them. They clear carefully the land between the trees, and then plant their corn at diſtances of a pace, putting in each place ſome ten kernels, and ſo on until they have made proviſion for three or four years, fearing that a bad year may befall them. The women attend to the planting and harveſting, as I have ſaid before, and to procuring a ſupply of wood for winter. All the women aid each other in procuring this proviſion of wood, which they do in the month of March or April, in the order of two days for each. Every houſehold is provided with as much as it needs; and if a girl marries, each woman and girl is expected to carry to the newly married one a parcel of wood for her proviſion, ſince ſhe could not procure it alone, and at a ſeaſon when ſhe has to give her attention to other things.

The following is their mode of government: the older and leading men aſſemble in a council, in which they ſettle upon and propoſe all that is neceſſary for the affairs of the village. This is done by a plurality of voices, or in accordance with the advice of ſome one among them whoſe judgment they conſider ſuperior: ſuch a one is requeſted by the company to give his opinion on the propoſitions that have been made, and this opinion is minutely obeyed. They have no particular chiefs with abſolute command, but they ſhow honor to the older and more courageous men, whom they name captains, as a mark of honor and reſpect, of which there are ſeveral in a village. But, although they confer more honor upon one than upon others, yet he is not

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on that account to bear ſway, nor eſteem himſelf higher than his companions, unleſs he does ſo from vanity. They make no uſe of puniſhments nor arbitrary command, but accompliſh everything by the entreaties of the ſeniors, and by means of addreſſes and remonſtrances. Thus and not otherwiſe do they bring everything to paſs.

They all deliberate in common, and whenever any member of the aſſembly offers to do anything for the welfare of the village, or to go anywhere for the ſervice of the community, he is requeſted to preſent himſelf, and if he is judged capable of carrying out what he propoſes, they exhort him, by fair and favorable words, to do his duty. They declare him to be an energetic man, fit for undertakings, and aſſure him that he will win honor in accompliſhing them. In a word, they encourage him by flatteries, in order that this favorable diſpoſition of his for the welfare of his fellow-citizens may continue and increaſe. Then, according to his pleaſure, he refuſes the reſponſibility, which few do, or accepts, ſince thereby he is held in high eſteem.

When they engage in wars or go to the country of their enemies, two or three of the older or valiant captains make a beginning in the matter, and proceed to the adjoining villages to communicate their purpoſe, and make preſents to the people of theſe villages, in order to induce them to accompany them to the wars in queſtion. In ſo far they act as generals of armies. They deſignate the place where they deſire to go, diſpoſe of the priſoners who are captured, and have the direction of other matters of eſpecial importance, of which they get the honor, if they are ſucceſsful; but, if not, the diſgrace of failure in the war falls upon them.

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Theſe captains alone are looked upon and conſidered as chiefs of the tribes.

They have, moreover, general aſſemblies, with repreſentatives from remote regions. Theſe repreſentatives come every year, one from each province, and meet in a town deſignated as the rendezvous of the aſſembly. Here are celebrated great banquets and dances, for three weeks or a month, according as they may determine. Here they renew their friendſhip, reſolve upon and decree what they think beſt for the preſervation of their country againſt their enemies, and make each other handſome preſents, after which they retire each to his own diſtrict.

In burying the dead, they take the body of the deceaſed, wrap it in furs, and cover it very carefully with the bark of trees. Then they place it in a cabin, of the length of the body, made of bark and erected upon four poſts. Others they place in the ground, propping up the earth on all ſides, that it may not fall on the body, which they cover with the bark of trees, putting earth on top. Over this trench they alſo make a little cabin. Now it is to be underſtood that the bodies remain in theſe places, thus inhumed, but for a period of eight or ten years, when the men of the village recommend the place where their ceremonies are to take place; or, to ſpeak more preciſely, they hold a general council, in which all the people of the country are preſent, for the purpoſe of deſignating the place where a feſtival is to be held. After this they return each to his own village, where they take all the bones of the deceaſed, ſtrip them and make them quite clean. Theſe they keep very carefully, although they ſmell like bodies recently interred.

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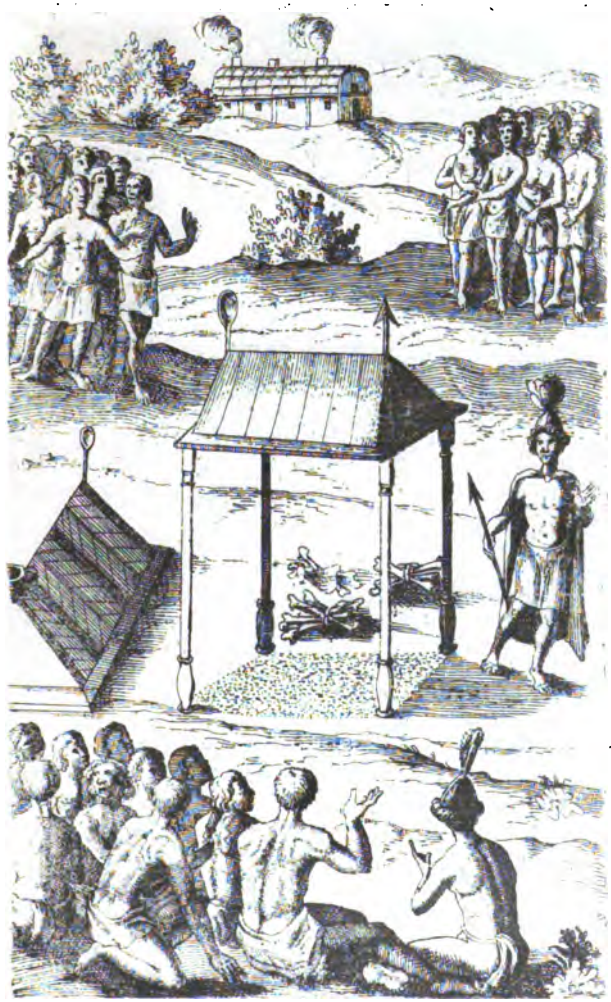

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terred. Then all the relatives and friends of the deceaſed take theſe bones, together with their necklaces, furs, axes, kettles, and other things highly valued, and carry them, with a quantity of edibles, to the place aſſigned. Here, when all have aſſembled, they put the edibles in a place deſignated by the men of the village, and engage in banquets and continual dancing. The feſtival continues for the ſpace of ten days, during which time other tribes, from all quarters, come to witneſs it and the ceremonies. The latter are attended with great outlays.

Now, by means of these ceremonies, including dances, banquets, and aſſemblies, as above ſtated, they renew their friendſhip to one another, ſaying that the bones of their relatives and friends are to be all put together, thus indicating by a figure that, as their bones are gathered together and united in one and the ſame place, ſo ought they alſo, during their life, to be united in one friendſhip and harmony, like relatives and friends, without ſeparation. Having thus mingled together the bones of their mutual relatives and friends, they pronounce many diſcourſes on the occaſion. Then, after various grimaces or exhibitions, they make a great trench, ten fathoms ſquare, in which they put the bones, together with the necklaces, chains of porcelain, axes, kettles, ſword-blades, knives, and various other trifles, which, however, are of no ſlight account in their eſtimation. They cover the whole with earth, putting on top ſeveral great pieces of wood, and placing around many poſts, on which they put a covering. This is their manner of proceeding with regard to the dead, and it is the moſt prominent ceremony they have. Some of them believe in the immortality of the ſoul, while others have

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have only a preſentiment of it, which, however, is not ſo very different; for they ſay that after their deceaſe they will go to a place where they will ſing, like crows, a ſong, it muſt be confeſſed, quite different from that of angels. On the following page are repreſented their ſepulchres and manner of interment.

It remains to deſcribe how they ſpend their time in winter; namely, from the month of December to the end of March, or the beginning of our ſpring, when the ſnow melts. All that they might do during autumn, as I have before ſtated, they poſtpone to be done during winter; namely, their banquetings, and uſual dances for the ſake of the ſick, which I have already deſcribed, and the aſſemblages of the inhabitants of various villages, where there are banquetings, ſinging, and dances, which they call *tabagies*,[197] and where ſometimes five hundred perſons are collected, both men, women, and girls. The latter are finely decked and adorned with the beſt and moſt coſtly things they have.

On certain days they make maſquerades, and viſit each other's cabins, aſking for the things they like, and if they meet thoſe who have what they want, these give it to them freely. Thus they go on aſking for many things without end; ſo that a ſingle one of thoſe ſoliciting will have robes of beaver, bear, deer, lynxes, and other furs, alſo fiſh, Indian corn, tobacco, or boilers, kettles, pots, axes, pruning-knives, knives, and other like things. They go to the houſes and cabins of the village, ſinging theſe words, That one gave me this, another gave that, or like words, by way of commendation

[197] *Vide* Vol. I. pp. 236–238.

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mendation. But if one gives them nothing they get angry, and ſhow ſuch ſpite towards him that when they leave they take a ſtone and put it near this man or that woman who has not given them anything. Then, without ſaying a word, they return ſinging, which is a mark of inſult, cenſure, and ill-will. The women do ſo as well as the men, and this mode of proceeding takes place at night, and the maſquerade continues ſeven or eight days. There are ſome of their villages which have maſkers or merry-makers, as we do on the evening of *Mardi-gras*, and they invite the other villages to come and ſee them and win their utenſils, if they can. Meanwhile banquets are not wanting. This is the way they ſpend their time in winter.

Moreover the women ſpin, and pound meal for the journeys of their huſbands in ſummer, who go to other tribes to trade, as they decide to do at the above-mentioned councils, in which it is determined what number of men may go from each village, that it may not be deprived of men of war for its protection; and nobody goes from the country without the general conſent of the chiefs, or if they ſhould go they would be regarded as behaving improperly. The men make nets for fiſhing, which they carry on in ſummer, but generally in winter, when they capture the fiſh under the ice with the line or with the ſeine.

The following is their manner of fiſhing. They make ſeveral holes in a circular form in the ice, the one where they are to draw the ſeine being ſome five feet long and three wide. Then they proceed to place their net at this opening, attaching it to a rod of wood from ſix to ſeven feet long, which they put under the ice. This rod they cauſe to paſs

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paſs from hole to hole, when one or more men, putting their hands in the holes, take hold of the rod to which is attached an end of the net, until they unite at the opening of five to ſix feet. Then they let the net drop to the bottom of the water, it being ſunk by little ſtones attached to the end. After it is down they draw it up again with their arms at its two ends, thus capturing the fiſh that are in it. This is, in brief, their manner of fiſhing in winter.

The winter begins in the month of November and continues until the month of April, when the trees begin to ſend forth the ſap and ſhow their buds.

On the 22d of the month of April we received news from our interpreter, who had gone to Carantoüan, through thoſe who had come from there. They told us that they had left him on the road, he having returned to the village for certain reaſons.

Now, reſuming the thread of my narrative, our ſavages aſſembled to come with us, and conduct us back to our habitation, and for this purpoſe we ſet out from their country on the 20th of the month,[198] and were forty days on the way. We caught a large number of fiſh and animals of various kinds, together with small game, which afforded us eſpecial pleaſure, in addition to the proviſions thus furniſhed us for our journey. Upon our arrival among the French, towards the end of the month of June, I found Sieur du Pont Gravé, who had come from France with two veſſels, and who had almoſt deſpaired of ſeeing me again, having heard from the ſavages the bad news, that I was dead.

We

[198] This muſt have been on the 20th of May.

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We alſo ſaw all the holy fathers who had remained at our ſettlement. They too were very happy to ſee us again, and we none the leſs ſo to ſee them. Welcomes and felicitations on all ſides being over, I made arrangements to ſet out from the Falls of St. Louis for our ſettlement, taking with me my hoſt D'Arontal. I took leave alſo of all the other ſavages, aſſuring them of my affection, and that, if I could, I would ſee them in the future, to aſſiſt them as I had already done in the paſt, bringing them valuable preſents to ſecure their friendſhip with one another, and begging them to forget all the diſputes which they had had when I reconciled them, which they promiſed to do.

Then we ſet out, on the 8th of July, and arrived at our ſettlement on the 11th of that month. Here I found everybody in good health, and we all, in company with our holy fathers, who chanted the Divine ſervice, returned thanks to God for His care in preſerving us, and protecting us amid the many perils and dangers to which we had been expoſed.

After this, and when everything had become ſettled, I proceeded to ſhow hoſpitalities to my hoſt, D'Arontal, who admired our building, our conduct, and mode of living. After careſully obſerving us, he ſaid to me, in private, that he ſhould never die contented until he had ſeen all of his friends, or at leaſt a good part of them, come and take up their abode with us, in order to learn how to ſerve God, and our way of living, which he eſteemed ſupremely happy in compariſon with their own. Moreover he ſaid that, if he could not learn it by word of mouth, he would do ſo much better and more eaſily by ſight and by frequent intercourſe, and that, if their minds could not comprehend our arts, ſciences,

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ſciences, and trades, their children who were young could do ſo, as they had often repreſented to us in their country in converſation with Father Joſeph. He urged us, for the promotion of this object, to make another ſettlement at the Falls of St. Louis, ſo as to ſecure them the paſſage of the river againſt their enemies, aſſuring us that, as ſoon as we ſhould build a houſe, they would come in numbers to live as brothers with us. Accordingly I promiſed to make a ſettlement for them as ſoon as poſſible.

After we had remained four or five days together, I gave him ſome valuable preſents, with which he was greatly pleaſed, and I begged him to continue his affection for us, and come again to ſee our ſettlement with his friends. Then he returned happy to the Falls of St. Louis, where his companions awaited him.

When this Captain D'Arontal had departed, we enlarged our habitation by a third at leaſt in buildings and fortifications, ſince it was not ſufficiently ſpacious, nor convenient for receiving the members of our own company and likewiſe the ſtrangers that might come to ſee us. We uſed, in building, lime and ſand entirely, which we found very good there in a ſpot near the habitation. This is a very uſeful material for building for thoſe diſpoſed to adapt and accuſtom themſelves to it.

The Fathers Denis and Joſeph determined to return to France, in order to teſtify there to all they had ſeen, and to the hope they could promiſe themſelves of the converſion of theſe people, who awaited only the aſſiſtance of the holy fathers in order to be converted and brought to our faith and the Catholic religion.

During

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During my ſtay at the ſettlement I had ſome common grain cut; namely, French grain, which had been planted there and which had come up very finely, that I might take it to France, as evidence that the land is good and fertile. In another part, moreover, there was ſome fine Indian corn, alſo ſcions and trees which had been given us by Sieur du Monts in Normandy. In a word, all the gardens of the place were in an admirably fine condition, being planted with peas, beans, and other vegetables, alſo ſquaſhes and very ſuperior radiſhes of various ſorts, cabbages, beets, and other kitchen vegetables. When on the point of departure, we left two of our fathers at the ſettlement; namely, Fathers Jean d'Olbeau and Pacifique,[199] who were greatly pleaſed with all the time ſpent at that place, and reſolved to await there the return of Father Joſeph,[200] who was expected to come back in the following year, which he did.

We ſailed in our barques the 20th day of July, and arrived at Tadouſſac the 23d day of the month, where Sieur du Pont Gravé awaited us with his veſſel ready and equipped. In this we embarked and ſet out the 3d day of the month of Auguſt. The wind was ſo favorable that we arrived in health by the grace of God, at Honfleur, on the 10th day of September, one thouſand ſix hundred and ſixteen, and upon our arrival rendered praiſe and thanks to God for his great care in preſerving our lives, and delivering and even ſnatching us, as it were, from the many dangers to which we had been expoſed, and for bringing and conducting us in health to

[199] Jean d'Olbeau and the lay brother Pacifique du Pleſſis.

[200] Joſeph le Caron, who accompanied Champlain to France.

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to our country; we beſought Him alſo to move the heart of our King, and the gentlemen of his council, to contribute their aſſiſtance ſo far as neceſſary to bring theſe poor ſavages to the knowledge of God, whence honor will redound to his Majeſty, grandeur and growth to his realm, profit to his ſubjects, and the glory of all theſe undertakings and toils to God, the ſole author of all excellence, to whom be honor and glory. Amen.

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CONTINUATION OF THE VOYAGES

AND DISCOVERIES MADE IN NEW FRANCE,

BY

SIEUR DE CHAMPLAIN,

CAPTAIN FOR THE KING IN THE WESTERN MARINE,

IN THE YEAR 1618.

AT the beginning of the year one thouſand ſix hundred and eighteen, on the twenty-ſecond of March, I ſet out from Paris,[201] together with my brother-in-law,[202] for Honfleur, our uſual port of embarkation. There we were obliged to make a long ſtay on account of contrary winds. But when they had become favorable, we embarked on the large veſſel of the aſſociation, which Sieur du Pont Gravé commanded. There was alſo on board a nobleman, named De la Mothe,

[201] Champlain made a voyage to New France in 1617, but appears to have kept no journal of its events. He ſimply obſerves that nothing occurred worthy of remark. *Vide* iſſue of 1632, Quebec ed., p. 969. Sagard gives a brief narrative of the events that occurred that year. Vol. I. pp. 34–44.

[202] Euſtache Boullé. His father was Nicolas Boullé, Secretary of the King's Chamber, and his mother was Marguerite Alix. *Vide* Vol. I. p. 205 *et paſſim*.

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la Mothe,[203] who had previouſly made a voyage with the Jeſuits to the regions of La Cadie, where he was taken priſoner by the Engliſh, and by them carried to the Virginias, the place of their ſettlement. Some time after they transferred him to England and from there to France, where there aroſe in him an increaſed deſire to make another voyage to New France, which led him to ſeek the opportunity preſented by me. I had aſſured him, accordingly, that I would uſe my influence and aſſiſtance with our aſſociates, as it ſeemed to me that they would find ſuch a perſon deſirable, ſince he would be very uſeful in thoſe regions.

Our embarkation being made, we took our departure from Honfleur on the 24th day of May following, in the year 1618. The wind was favorable for our voyage, but continued ſo only a very few days, when it ſuddenly changed, and we had all the time head winds up to our arrival, on the 3d day of June following, on the Grand Bank, where the freſh fiſhery is carried on. Here we perceived to the windward of us ſome banks of ice, which came down from the north. While waiting for a favorable wind we engaged in fiſhing, which afforded us great pleaſure, not only on account of the fiſh but alſo of a kind of bird called *fauquets*,[204] and other kinds that are caught on the line like fiſh. For, on

[203] Nicolas de La Mothe, or de la Motte le Vilin. He had been Lieutenant of Sauſſaye in 1613, when Capt. Argall captured the French colony at Mount Deſert. *Vide Les Voyages de Champlain*, 1632, Quebec ed., p. 773; *Relation de la Nouvelle France*, Père Biard, p. 64.

[204] *Fauquets*. Probably the common Tern, or Sea Swallow. *Sterna hirundo*. Peter Kalm, on his voyage in 1749, ſays "Terns, *ſterna hirundo, Linn.*, though of a ſomewhat darker colour than the common ones, we found after the forty-firſt degree of north latitude and forty-ſeventh degree of weſt longitude from *London*, very plentifully, and ſometimes in flocks of ſome hundreds; ſometimes they ſettled, as if tired, on our ſhip." *Kalm's Travels*, 1770, Vol. I. p. 23.

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on throwing the line, with its hook baited with cod liver, theſe birds made for it with a ruſh, and in ſuch numbers that you could not draw it out in order to throw it again, without capturing them by the beak, feet, and wings as they flew and fell upon the bait, ſo great were the eagerneſs and voracity of theſe birds. This fiſhing afforded us great pleaſure, not only on account of the ſport, but on account of the infinite number of birds and fiſh that we captured, which were very good eating, and made a very deſirable change on ſhipboard.

Continuing on our route, we arrived on the 15th of the month off Iſle Percée, and on St. John's day[205] following entered the harbor of Tadouſſac, where we found our ſmall veſſel, which had arrived three weeks before us. The men on her told us that Sieur des Cheſnes, the commander, had gone to our ſettlement at Quebec. Thence he was to go to the Trois Rivières to meet the ſavages, who were to come there from various regions for the purpoſe of trade, and likewiſe to determine what was to be done on account of the death of two of our men, who had been treacherouſly and perfidiouſly killed by two vicious young men of the Montagnais. Theſe two unfortunate victims, as the men on the veſſel informed us, had been killed while out hunting nearly two years[206] before. Thoſe in the ſettlement had always ſuppoſed that they had been drowned from the upſetting of their canoe, until a ſhort time before, one of the men, conceiving an animoſity againſt the murderers, made a diſcloſure

[205] St. John's day was June 24th.

[206] According to Sagard they were aſſaſſinated about the middle of April, 1617. *Hiſt. Canada*, Vol. I. p. 42.

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diſcloſure and communicated the fact and cauſe of the murder to the men of our ſettlement. For certain reaſons it has ſeemed to me well to give an account of the matter and of what was done in regard to it. But it is almoſt impoſſible to obtain the exact truth in the caſe, on account, not only of the ſmall amount of teſtimony at hand, but of the diverſity of the ſtatements made, the moſt of which were preſumptive. I will, however, give an account of the matter here, following the ſtatement of the greater number as being nearer the truth, and relating what I have found to be the moſt probable.

The following is the occaſion of the murder of the two unfortunate deceaſed. One of the two murderers paid frequent viſits to our ſettlement, receiving there a thouſand kindneſſes and favors, among other perſons from Sieur du Parc, a nobleman from Normandy, in command at the time at Quebec, in the ſervice of the King and in behalf of the merchants of the Aſſociation in the year 1616. This ſavage, while on one of his cuſtomary viſits, received one day, on account of ſome jealouſy, ill treatment from one of the two murdered men, who was by profeſſion a lockſmith, and who after ſome words beat the ſavage ſo ſoundly as to impreſs it well upon his memory. And not ſatisfied with beating and miſuſing the ſavage he incited his companions to do the ſame, which arouſed ſtill more the hatred and animoſity of the ſavage towards this lockſmith and his companions, and led him to ſeek an opportunity to revenge himſelf. He accordingly watched for a time and opportunity for doing ſo, acting however cautiouſly and appearing as uſual, without ſhowing any ſign of reſentment.

Some

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Some time after, the lockſmith and a ſailor named Charles Pillet, from the iſland of Ré, arranged to go hunting and ſtay away three or four nights. For this purpoſe they got ready a canoe, and embarking departed from Quebec for Cape Tourmente. Here there were ſome little iſlands where a great quantity of game and birds reſorted, near Iſle d'Orleans, and diſtant ſeven leagues from Quebec. The departure of our men became at once known to the two ſavages, who were not ſlow in ſtarting to purſue them and carry out their evil deſign. They ſought for the place where the lockſmith and his companion went to ſleep, in order to ſurpriſe them. Having aſcertained it at evening, at break of day on the following morning, the two ſavages ſlipped quietly along certain very pleaſant meadows. Arriving at a point near the place in queſtion, they moored their canoe, landed and went ſtraight to the cabin, where our men had ſlept. But they found only the lockſmith, who was preparing to go hunting with his companion, and who thought of nothing leſs than of what was to befall him. One of theſe ſavages approached him, and with ſome pleaſant words removed from him all ſuſpicion of anything wrong in order that he might the better deceive him. But as he ſaw him ſtoop to adjuſt his arquebus, he quickly drew a club that he had concealed on his perſon, and gave the lockſmith ſo heavy a blow on his head, that it ſent him ſtaggering and completely ſtunned. The ſavage, ſeeing that the lockſmith was preparing to defend himſelf, repeated his blow, ſtruck him to the ground, threw himſelf upon him, and with a knife gave him three or four cuts in the ſtomach, killing him in this horrible manner.

In

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In order that they might alſo get poſſeſſion of the ſailor, the companion of the lockſmith who had ſtarted early in the morning to go hunting, not becauſe they bore any ſpecial hatred towards him, but that they might not be diſcovered nor accuſed by him, they went in all directions ſearching for him. At laſt, from the report of an arquebus which they heard, they diſcovered where he was, in which direction they rapidly haſtened, ſo as to give no time to the ſailor to reload his arquebus and put himſelf in a ſtate of defence. Approaching, they fired their arrows at him, by which having proſtrated him, they ran upon him and finiſhed him with the knife.

Then the aſſaſſins carried off the body, together with the other, and, binding them ſo firmly together that they would not come apart, attached to them a quantity of ſtones and pebbles, together with their weapons and clothes, ſo as not to be diſcovered by any ſign, after which they carried them to the middle of the river, threw them in, and they ſank to the bottom. Here they remained a long time until, through the will of God, the cords broke, and the bodies were waſhed aſhore and thrown far up on the bank, to ſerve as accuſers and inconteſtable witneſſes of the attack of theſe two cruel and treacherous aſſaſſins. For the two bodies were found at a diſtance of more than twenty feet from the water in the woods, but had not become ſeparated in ſo long a time, being ſtill firmly bound, the bones, ſtripped of the fleſh like a ſkeleton, alone remaining. For the two victims, contrary to the expectation of the two murderers, who thought they had done their work ſo ſecretly that it would never be known, were found a long time after their diſappearance by the men of our

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our ſettlement, who, pained at their abſence, ſearched for them along the banks of the river. But God in his juſtice would not permit ſo enormous a crime, and had cauſed it to be expoſed by another ſavage, their companion, in retaliation for an injury he had received from them. Thus their wicked acts were diſcloſed.

The holy Fathers and the men of the ſettlement were greatly ſurpriſed at ſeeing the bodies of theſe two unfortunates, with their bones all bare, and their ſkulls broken by the blows received from the club of the ſavages. The Fathers and others at the ſettlement adviſed to preſerve them in ſome portion of the ſettlement until the return of our veſſels, in order to conſult with all the French as to the beſt courſe to purſue in the matter. Meanwhile our people at the ſettlement reſolved to be on their guard, and no longer allow ſo much freedom to theſe ſavages as they had been accuſtomed to, but on the contrary require reparation for ſo cruel a murder by a proceſs of juſtice, or ſome other way, or let things in the mean time remain as they were, in order the better to await our veſſels and our return, that we might all together conſult what was to be done in the matter.

But the ſavages ſeeing that this iniquity was diſcovered, and that they and the murderer were obnoxious to the French, were ſeized with deſpair, and, fearing that our men would exerciſe vengeance upon them for this murder, withdrew for a while from our ſettlement.[207] Not only thoſe guilty of

[207] Sagard ſays the French, on account of this affair, were menaced by eight hundred ſavages of different nations who were aſſembled at Trois Rivières. *Vide Hiſtoire du Canada*, 1636, Vol. I. p. 42. The ſtatement, "on eſtoit menacé de

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of the act but the others alſo being ſeized with fear came no longer to the ſettlement, as they had been accuſtomed to do, but waited for greater ſecurity for themſelves.

Finding themſelves deprived of intercourſe with us, and of their uſual welcome, the ſavages ſent one of their companions named by the French, *La Ferrière*, to make their excuſes for this murder; namely, they aſſerted they had never been accomplices in it, and had never conſented to it, and that, if it was deſired to have the two murderers for the ſake of inflicting juſtice, the other ſavages would willingly conſent to it, unleſs the French ſhould be pleaſed to take as reparation and reſtitution for the dead ſome valuable preſents of ſkins, as they are accuſtomed to do in return for a thing that cannot be reſtored. They earneſtly entreated the French to accept this rather than require the death of the accuſed which they anticipated would be hard for them to execute, and ſo doing to forget everything as if it had not occurred.

To this, in accordance with the advice of the holy Fathers, it was decided to reply that the ſavages ſhould bring and deliver up the two malefactors, in order to aſcertain from them their accomplices, and who had incited them to do the deed. This they communicated to La Ferrière for him to report to his companions.

This

de huict cens Sauuages de diuerſe nations, qui ſ'eſtoient aſſemblez és Trois Rivieres à deſſein de venir ſurprendre les François & leur coupper à tous la gorge, pour preuenir la vengeance qu'ils euſſent pû prendre de deux de leurs hommes tuez par les Montagnais enuiron la my Auril de l'an 1617," is, we think, too ſtrong. The ſavages were excited and frightened by the demands of the French, who deſired to produce upon their minds a ſtrong moral impreſſion, in order to prevent a recurrence of the murder, which was a private thing, in which the great body of the ſavages had no part. They could not be ſaid to be hoſtile, though they prudently put themſelves in a ſtate of defence, as, under the circumſtances, it was very natural they ſhould do.

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This deciſion having been made, La Ferrière withdrew to his companions, who upon hearing the deciſion of the French found this procedure and mode of juſtice very ſtrange and difficult; ſince they have no eſtabliſhed law among themſelves, but only vengeance and reſtitution by preſents. After conſidering the whole matter and deliberating with one another upon it, they ſummoned the two murderers and ſet forth to them the unhappy poſition into which they had been thrown by the event of this murder, which might cauſe a perpetual war with the French, from which their women and children would ſuffer. However much trouble they might give us, and although they might keep us ſhut up in our ſettlement and prevent us from hunting, cultivating and tilling the ſoil, and although we were in too ſmall numbers to keep the river blockaded, as they perſuaded themſelves to believe in their conſultations; ſtill, after all their deliberations, they concluded that it was better to live in peace with the French than in war and perpetual diſtruſt.

Accordingly the ſavages thus aſſembled, after finiſhing their conſultation and repreſenting the ſituation to the accuſed, aſked them if they would not have the courage to go with them to the ſettlement of the French and appear before them; promiſing them that they ſhould receive no harm, and aſſuring them that the French were lenient and diſpoſed to pardon, and would in ſhort go ſo far in dealing with them as to overlook their offence on condition of their not returning to ſuch evil ways.

The two criminals, finding themſelves convicted in conſcience, yielded to this propoſition and agreed to follow this advice.

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advice. Accordingly one of them made preparations, arraying himſelf in ſuch garments and decorations as he could procure, as if he had been invited to go to a marriage or ſome great feſtivity. Thus attired, he went to the ſettlement, accompanied by his father, ſome of the principal chiefs, and the captain of their company. As to the other murderer, he excuſed himſelf from this journey,[208] realizing his guilt of the heinous act and fearing puniſhment.

When now they had entered the habitation, which was forthwith ſurrounded by a multitude of the ſavages of their company, the bridge[209] was drawn up, and all of the French put themſelves on guard, arms in hand. They kept a ſtrict watch, ſentinels being poſted at the neceſſary points, for fear of what the ſavages outſide might do, ſince they ſuſpected that it was intended actually to inflict puniſhment upon the guilty one, who had ſo freely offered himſelf to our mercy, and not upon him alone, but upon thoſe alſo who had accompanied him inſide, who likewiſe were not too ſure of their perſons, and who, ſeeing matters in this ſtate, did not expect to get out with their lives. The whole matter was very well managed and carried out, ſo as to make them realize the magnitude of the crime and have fear for the future. Otherwiſe there would have been no ſecurity with them, and we ſhould have been obliged to live with arms in hand and in perpetual diſtruſt.

After this, the ſavages ſuſpecting leſt ſomething might happen contrary to what they hoped from us, the holy Fathers

[208] They were then at Trois Rivières.

[209] The moat around the habitation at Quebec was fifteen feet wide and ſix feet deep, conſtructed with a drawbridge, to be taken up in caſe of need. *Vide* Vol. II. p. 182.

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Fathers proceeded to make them an addreſs on the ſubject of this crime. They ſet forth to them the friendſhip which the French had ſhown them for ten or twelve years back, when we began to know them, during which time we had continually lived in peace and intimacy with them, nay even with ſuch freedom as could hardly be expreſſed. They added moreover that I had in perſon aſſiſted them ſeveral times in war againſt their enemies, thereby expoſing my life for their welfare; while we were not under any obligations to do ſo, being impelled only by friendſhip and good will towards them, and feeling pity at the miſeries and perſecutions which their enemies cauſed them to endure and ſuffer. This is why we were unable to believe, they ſaid, that this murder had been committed without their conſent, and eſpecially ſince they had taken it upon themſelves to favor thoſe who committed it.

Speaking to the father of the criminal, they repreſented to him the enormity of the deed committed by his ſon, ſaying that as reparation for it he deſerved death, ſince by our law ſo wicked a deed did not go unpuniſhed, and that whoever was found guilty and convicted of it deſerved to be condemned to death as reparation for ſo heinous an act; but, as to the other inhabitants of the country, who were not guilty of the crime, they ſaid no one wiſhed them any harm or deſired to viſit upon them the conſequences of it.

All the ſavages, having clearly heard this, ſaid, as their only excuſe, but with all reſpect, that they had not conſented to this act; that they knew very well that theſe two criminals ought to be put to death, unleſs we ſhould be diſpoſed to pardon them; that they were well aware of their wickedneſs, not before

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before but after the commiſſion of the deed; that they had been informed of the death of the two ill-fated men too late to prevent it. Moreover, they ſaid that they had kept it ſecret, in order to preſerve conſtantly an intimate relationſhip and confidence with us, and declared that they had adminiſtered to the evil-doers ſevere reprimands, and ſet forth the calamity which they had not only brought upon themſelves, but upon all their tribe, relatives and friends; and they promiſed that ſuch a calamity ſhould never occur again and begged us to forget this offence, and not viſit it with the conſequences it deſerved, but rather go back to the primary motive which induced the two ſavages to go there, and have regard for that. Furthermore they ſaid that the culprit had come freely and delivered himſelf into our hands, not to be puniſhed but to receive mercy from the French.

But the father, turning to the friar,[210] ſaid with tears, there is my ſon, who committed the ſuppoſed crime; he is worthleſs, but conſider that he is a young, fooliſh, and inconſiderate perſon, who has committed this act through paſſion, impelled by vengeance rather than by premeditation: it is in your power to give him life or death; you can do with him what you pleaſe, ſince we are both in your hands.

After this addreſs, the culprit ſon, preſenting himſelf with aſſurance, ſpoke theſe words. Fear has not ſo ſeized my heart as to prevent my coming to receive death according to my deſerts and your law, of which I acknowledge myſelf guilty. Then he ſtated to the company the cauſe of the murder, and the planning and execution of it, juſt as I have related and here ſet forth.

After

[210] Probably Père le Caron, who was in charge of the miſſion at Quebec at that time.

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After his recital he addreſſed himſelf to one of the agents and clerks of the merchants of our Aſſociation, named *Beauchaine*, begging him to put him to death without further formality.

Then the holy Fathers ſpoke, and ſaid to them, that the French were not accuſtomed to put their fellow-men to death ſo ſuddenly, and that it was neceſſary to have a conſultation with all the men of the ſettlement, and bring forward this affair as the ſubject of conſideration. This being a matter of great conſequence, it was decided that it ſhould be carefully conducted and that it was beſt to poſtpone it to a more favorable occaſion, which would be better adapted to obtain the truth, the preſent time not being favorable for many reaſons.

In the firſt place, we were weak in numbers in compariſon with the ſavages without and within our ſettlement, who, reſentful and full of vengeance as they are, would have been capable of ſetting fire on all ſides and creating diſorder among us. In the ſecond place, there would have been perpetual diſtruſt, and no ſecurity in our intercourſe with them. In the third place, trade would have been injured, and the ſervice of the King impeded.

In view of theſe and other urgent conſiderations, it was decided that we ought to be contented with their putting themſelves in our power and their willingneſs to give ſatisfaction ſubmiſſively, the father of the criminal on the one hand preſenting and offering him to the company, and he, for his part, offering to give up his own life as reſtitution for his offence, juſt as his father offered to produce him whenever he might be required.

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This it was thought neceſſary to regard as a ſort of honorable amend, and a ſatisfaction to juſtice. And it was conſidered that if we thus pardoned the offence, not only would the criminal receive his life from us, but, alſo, his father and companions would feel under great obligations. It was thought proper, however, to ſay to them as an explanation of our action, that, in view of the fact of the criminal's public aſſurance that all the other ſavages were in no reſpect accomplices, or to blame for the act, and had had no knowledge of it before its accompliſhment, and in view of the fact that he had freely offered himſelf to death, it had been decided to reſtore him to his father, who ſhould remain under obligations to produce him at any time. On theſe terms and on condition that he ſhould in future render ſervice to the French, his life was ſpared, that he and all the ſavages might continue friends and helpers of the French.

Thus it was decided to arrange the matter until the veſſels ſhould return from France, when, in accordance with the opinion of the captains and others, a definite and more authoritative ſettlement was to be concluded. In the mean time we promiſed them every favor and the preſervation of their lives, ſaying to them, however, for our ſecurity, that they ſhould leave ſome of their children as a kind of hoſtage, to which they very willingly acceded, and left at the ſettlement two in the hands of the holy Fathers, who proceeded to teach them their letters, and in leſs than three months taught them the alphabet and how to make the letters.

From this it may be ſeen that they are capable of inſtruction and are eaſily taught, as Father Joſeph[211] can teſtify.

The

[211] *Vide Hiſtoire du Canada*, par Sagard, 1636, Vol. I. p. 45.

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The veſſels having ſafely arrived, Sieur du Pont Gravé, ſome others, and myſelf were informed how the affair had taken place, as has been narrated above, when we all decided that it was deſirable to make the ſavages feel the enormity of this murder, but not to execute puniſhment upon them, for various good reaſons hereafter to be mentioned.

As ſoon as our veſſels had entered the harbor of Tadouſſac, even on the morning of the next day,[212] Sieur du Pont Gravé and myſelf ſet ſail again, on a ſmall barque of ten or twelve tons' burden. So alſo Sieur de la Mothe, together with Father Jean d'Albeau,[213] a friar, and one of the clerks and agent of the merchants, named *Loquin*, embarked on a little ſhallop, and we ſet out together from Tadouſſac. There remained on the veſſel another friar, called Father *Modeſte*,[214] together with the pilot and maſter, to take care of her. We arrived at Quebec, the place of our ſettlement, on the 27th of June following. Here we found Fathers Joſeph, Paul, and Pafifique, the friars,[215] and Sieur Hebert[216] with his family, together with the other members of the ſettlement.

[212] They arrived on St. John's day, *antea, note* 205, and conſequently this was the 25th of June, 1618.

[213] Jean d'Olbeau.

[214] Frère Modeſte Guines. *Vide Hiſtoire du Canada*, par Sagard, à Paris, 1636, Vol. I. p. 40.

[215] Joſeph le Caron, Paul Huet, and Pacifique du Pleſſis.

[216] Louis Hébert, an apothecary, ſettled at Port Royal in La Cadie or Nova Scotia, under Poutrincourt, was there when, in 1613, poſſeſſion was taken in the name of Madame de Guercheville. He afterward took up his abode at Quebec with his family, probably in the year 1617. His eldeſt daughter Anne was married at Quebec to Eſtienne Jonqueſt, a Norman, which was the firſt marriage that took place with the ceremonies of the Church in Canada. His daughter Guillemette married William Couillard, and to her Champlain committed the two Indian girls, whom he was not permitted by Kirke to take with him to France, when Quebec was captured by the Engliſh in 1629. Louis Hébert died at Quebec on the 25th of January, 1627. *Hiſtoire du Canada*, Vol. I. pp. 41, 591.

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ſettlement. They were all well, and delighted at our return in good health like themſelves, through the mercy of God.

The ſame day Sieur du Pont Gravé determined to go to Trois Rivières, where the merchants carried on their trading, and to take with him ſome merchandiſe, with the purpoſe of meeting Sieur des Cheſnes, who was already there. He alſo took with him Loquin, as before mentioned. I ſtayed at our ſettlement ſome days, occupying myſelf with buſineſs relating to it; among other things in building a furnace for making an experiment with certain aſhes, directions for which had been given me, and which are in truth of great value; but it requires labor, diligence, watchfulneſs and ſkill; and for the working of theſe aſhes a ſufficient number of men are needed who are acquainted with this art. This firſt experiment did not prove ſucceſsful, and we poſtponed further trial to a more favorable opportunity.

I viſited the cultivated lands,[217] which I found planted with fine grain. The gardens contained all kinds of plants, cabbages, radiſhes, lettuce, purſlain, ſorrel, parſley, and other plants, ſquaſhes, cucumbers, melons, peas, beans and other vegetables, which were as fine and forward as in France. There were alſo the vines, which had been tranſplanted, already well advanced. In a word, you could ſee everything growing and flouriſhing. Aſide from God, we are not to give the praiſe for this to the laborers or their ſkill, for it is probable that not much is due to them, but to the richneſs and excellence of the ſoil, which is naturally good and adapted

[217] Theſe fields were doubtleſs thoſe of Louis Hébert, who was the firſt that came into the country with his family to live by the cultivation of the ſoil.

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adapted for everything, as experience ſhows, and might be turned to good account, not only for purpoſes of tillage and the cultivation of fruit-trees and vines, but alſo for the nouriſhment and rearing of cattle and fowl, ſuch as are common in France. But the thing lacking is zeal and affection for the welfare and ſervice of the King.

I tarried ſome time at Quebec, in expectation of further intelligence, when there arrived a barque from Tadouſſac, which had been ſent by Sieur du Pont Gravé to get the men and merchandiſe remaining at that place on the beforementioned large veſſel. Leaving Quebec, I embarked with them for Trois Rivières, where the trading was going on, in order to ſee the ſavages and communicate with them, and aſcertain what was taking place reſpecting the aſſaſſination above ſet forth, and what could be done to ſettle and ſmooth over the whole matter.

On the 5th of July following I ſet out from Quebec, together with Sieur de la Mothe, for Trois Rivières, both for engaging in traffic and to ſee the ſavages. We arrived at evening off Sainte Croix,[218] a place on the way ſo called. Here we ſaw a ſhallop coming ſtraight to us, in which were ſome men from Sieurs du Pont Gravé and des Cheſnes, and alſo ſome clerks and agents of the merchants. They aſked me to deſpatch at once this ſhallop to Quebec for ſome merchandiſe remaining there, ſaying that a large number of ſavages had come for the purpoſe of making war.

This intelligence was very agreeable to us, and in order to ſatisfy them, on the morning of the next day I left my barque

[218] Platon. *Vide* Vol. I., note 155.

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barque and went on board a ſhallop in order to go more ſpeedily to the ſavages, while the other, which had come from Trois Rivières, continued its courſe to Quebec. We made ſuch progreſs by rowing that we arrived at the beforementioned place on the 7th of July at 3 o'clock in the afternoon. Upon landing, all the ſavages with whom I had been intimate in their country recognized me. They were awaiting me with impatience, and came up to me very happy and delighted to ſee me again, one after the other embracing me with demonſtrations of great joy, I alſo receiving them in the ſame manner. In this agreeable way was ſpent the evening and remainder of this day, and on the next day the ſavages held a council among themſelves, to aſcertain from me whether I would again aſſiſt them, as I had done in the paſt and as I had promiſed them, in their wars againſt their enemies, by whom they are cruelly haraſſed and tortured.

Meanwhile on our part we took counſel together to determine what we ſhould do in the matter of the murder of the two deceaſed, in order that juſtice might be done, and that they might be reſtrained from committing ſuch an offence in future.

In regard to the aſſiſtance urgently requeſted by the ſavages for making war againſt their enemies, I replied that my diſpoſition had not changed nor my courage abated, but that what prevented me from aſſiſting them was that on the previous year, when the occaſion and opportunity preſented, they failed me when the time came; becauſe when they had promiſed to return with a good number of warriors they did not do ſo, which cauſed me to withdraw without accompliſhing much. Yet I told them the matter ſhould be taken into conſideration,

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conſideration, but that for the preſent it was proper to determine what ſhould be done in regard to the aſſaſſination of the two unfortunate men, and that ſatisfaction muſt be had. Upon this they left their council in ſeeming anger and vexation about the matter, offering to kill the criminals, and proceed at once to their execution, if aſſent were given, and acknowledging freely among themſelves the enormity of the affair.

But we would not conſent to this, poſtponing our aſſiſtance to another time, requiring them to return to us the next year with a good number of men. I aſſured them, moreover, that I would entreat the King to favor us with men, means, and ſupplies to aſſiſt them and enable them to enjoy the reſt they longed for, and victory over their enemies. At this they were greatly pleaſed, and thus we ſeparated, after they had held two or three meetings on the ſubject, coſting us ſeveral hours of time. Two or three days after my arrival at this place they proceeded to make merry, dance, and celebrate many great banquets in view of the future war in which I was to aſſiſt them.

Then I ſtated to Sieur du Pont Gravé what I thought about this murder; that it was deſirable to make a greater demand upon them; that at preſent the ſavages would dare not only to do the ſame thing again but what would be more injurious to us; that I conſidered them people who were governed by example; that they might accuſe the French of being wanting in courage; that if we ſaid no more about the matter they would infer that we were afraid of them: and that if we ſhould let them go ſo eaſily they would grow more inſolent, bold, and intolerable, and we ſhould even thereby

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thereby tempt them to undertake greater and more pernicious deſigns. Moreover I ſaid that the other tribes of ſavages, who had or ſhould get knowledge of this act, and that it had been unrevenged, or compromiſed by gifts and preſents, as is their cuſtom, would boaſt that killing a man is no great matter; ſince the French make ſo little account of ſeeing their companions killed by their neighbors, who drink, eat, and aſſociate intimately with them, as may be ſeen.

But, on the other hand, in conſideration of the various circumſtances; namely, that the ſavages do not exerciſe reaſon, that they are hard to approach, are eaſily eſtranged, and are very ready to take vengeance, that, if we ſhould force them to inflict puniſhment, there would be no ſecurity for thoſe deſirous of making explorations among them, we determined to ſettle this affair in a friendly manner, and paſs over quietly what had occurred, leaving them to engage peaceably in their traffic with the clerks and agents of the merchants and others in charge.

Now there was with them a man named *Eſtienne Brûlé*, one of our interpreters, who had been living with them for eight years, as well to paſs his time as to ſee the country and learn their language and mode of life. He is the one whom I had deſpatched with orders to go in the direction of the Entouhonorons,[219] to Carantoüan, in order to bring with

[219] Champlain ſays, *donné charge d'aller vers les Entouhonorons à Carantoüan.* By reference to the map of 1632, it will be ſeen that the Entouhonorons were ſituated on the ſouthern borders of Lake Ontario. They were underſtood by Champlain to be a part at leaſt of the Iroquois; but the Carantouanais, allies of the Hurons, were ſouth of them, occupying apparently the upper waters of the Suſquehanna. A dotted line will be ſeen on the ſame map, evidently intended to mark the courſe of Brûlé's journey. From the meagre knowledge which Champlain poſſeſſed of the region, the line

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with him the five hundred warriors they had promiſed to ſend to aſſiſt us in the war in which we were engaged againſt their enemies, a reference to which is made in the narrative of my previous book.[220] I called this man, namely Eſtienne Brûlé, and aſked him why he had not brought the aſſiſtance of the five hundred men, and what was the cauſe of the delay, and why he had not rendered me a report. Thereupon he gave me an account of the matter, a narrative of which it will not be out of place to give, as he is more to be pitied than blamed on account of the misfortunes which he experienced on this commiſſion.

He proceeded to ſay that, after taking leave of me to go on his journey and execute his commiſſion, he ſet out with the twelve ſavages whom I had given him for the purpoſe of ſhowing the way, and to ſerve as an eſcort on account of the dangers which he might have to encounter. They were ſucceſsful in reaching the place, Carantoüan, but not without expoſing themſelves to riſk, ſince they had to paſs through the territories of their enemies, and, in order to avoid any evil deſign, purſued a more ſecure route through thick and impenetrable foreſts, wood and bruſh, marſhy bogs, frightful and unfrequented places and waſtes, all to avoid danger and a meeting with their enemies.

But, in ſpite of this great care, Brûlé and his ſavage companions, while croſſing a plain, encountered ſome hoſtile ſavages,

line can hardly be ſuppoſed to be very accurate, which may account for Champlain's indefinite expreſſion as cited at the beginning of this note.

The Entouhonorons, Ouentouoronons, Tſonnontouans, or Senecas conſtituted the moſt weſtern and moſt numerous canton of the Five Nations. *Vide Continuation of the New Diſcovery*, by Louis Hennepin, 1699, p. 95; also Origin of the name Seneca in Mr. O. H. Marſhall's brochure on *De la Salle among the Senecas*, pp. 43–45.

[220] *Vide antea*, p. 124.

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ſavages, who were returning to their village and who were ſurpriſed and worſted by our ſavages, four of the enemy being killed on the ſpot and two taken priſoners, whom Brûlé and his companions took to Carantoüan, by the inhabitants of which place they were received with great affection, a cordial welcome, and good cheer, with the dances and banquets with which they are accuſtomed to entertain and honor ſtrangers.

Some days were ſpent in this friendly reception; and, after Brûlé had told them his miſſion and explained to them the occaſion of his journey, the ſavages of the place aſſembled in council to deliberate and reſolve in regard to ſending the five hundred warriors aſked for by Brûlé.

When the council was ended and it was decided to ſend the men, orders were given to collect, prepare, and arm them, ſo as to go and join us where we were encamped before the fort and village of our enemies. This was only three ſhort days' journey from Carantoüan, which was provided with more than eight hundred warriors, and ſtrongly fortified, after the manner of thoſe before deſcribed, which have high and ſtrong paliſades well bound and joined together, the quarters being conſtructed in a ſimilar faſhion.

After it had been reſolved by the inhabitants of Carantoüan to ſend the five hundred men, theſe were very long in getting ready, although urged by Brûlé, to make haſte, who explained to them that if they delayed any longer they would not find us there. And in fact they did not ſucceed in arriving until two days after our departure from that place, which we were forced to abandon, ſince we were too weak and worn by the inclemency of the weather. This

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cauſed Brûlé, and the five hundred men whom he brought, to withdraw and return to their village of Carantoüan. After their return Brûlé was obliged to ſtay, and ſpend the reſt of the autumn and all the winter, for lack of company and eſcort home. While awaiting, he buſied himſelf in exploring the country and viſiting the tribes and territories adjacent to that place, and in making a tour along a river[221] that debouches in the direction of Florida, where are many powerful and warlike nations, carrying on wars againſt each other. The climate there is very temperate, and there are great numbers of animals and abundance of ſmall game. But to traverſe and reach theſe regions requires patience, on account of the difficulties involved in paſſing the extenſive waſtes.

He continued his courſe along the river as far as the ſea,[222] and to iſlands and lands near them, which are inhabited by various tribes and large numbers of ſavages, who are well diſpoſed and love the French above all other nations. But thoſe who know the Dutch[223] complain ſeverely of them, ſince they treat them very roughly. Among other things he obſerved that the winter was very temperate, that it ſnowed very rarely, and that when it did the ſnow was not a foot deep and melted immediately.

After traverſing the country and obſerving what was noteworthy, he returned to the village of Carantoüan, in order to find an eſcort for returning to our ſettlement. After ſome ſtay

[221] The River Suſquehanna.

[222] He appears to have gone as far ſouth at leaſt as the upper waters of Cheſapeake Bay.

[223] The Dutch fur-traders. *Vide Hiſtory of the State of New York* by John Romeyn Brodhead, Vol. I. p. 44 *et paſſim*.

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ſtay at Carantoüan, five or ſix of the ſavages decided to make the journey with Brûlé. On the way they encountered a large number of their enemies, who charged upon Brûlé and his companions ſo violently that they cauſed them to break up and ſeparate from each other, ſo that they were unable to rally: and Brulé, who had kept apart in the hope of eſcaping, became ſo detached from the others that he could not return, nor find a road or ſign in order to effect his retreat in any direction whatever. Thus he continued to wander through foreſt and wood for ſeveral days without eating, and almoſt deſpairing of his life from the preſſure of hunger. At laſt he came upon a little footpath, which he determined to follow wherever it might lead, whether toward the enemy or not, preferring to expoſe himſelf to their hands truſting in God rather than to die alone and in this wretched manner. Beſides he knew how to ſpeak their language, which he thought might afford him ſome affiſtance.

But he had not gone a long diſtance when he diſcovered three ſavages loaded with fiſh repairing to their village. He ran after them, and, as he approached, ſhouted at them, as is their cuſtom. At this they turned about, and filled with fear were about to leave their burden and flee. But Brûlé ſpeaking to them reaſſured them, when they laid down their bows and arrows in ſign of peace, Brûlé on his part laying down his arms. Moreover he was weak and feeble, not having eaten for three or four days. On coming up to them, after he had told them of his misfortune and the miſerable condition to which he had been reduced, they ſmoked together, as they are accuſtomed to do with one another and their acquaintances when they viſit each other. They had pity

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pity and compaſſion for him, offering him every aſſiſtance, and conducting him to their village, where they entertained him and gave him ſomething to eat.

But as ſoon as the people of the place were informed that an *Adoreſetoüy* had arrived, for thus they call the French, the name ſignifying *men of iron*, they came in a ruſh and in great numbers to ſee Brûlé. They took him to the cabin of one of the principal chiefs, where he was interrogated, and aſked who he was, whence he came, what circumſtance had driven and led him to this place, how he had loſt his way, and whether he did not belong to the French nation that made war upon them. To this he replied that he belonged to a better nation, that was deſirous ſolely of their acquaintance and friendſhip. Yet they would not believe this, but threw themſelves upon him, tore out his nails with their teeth, burnt him with glowing firebrands, and tore out his beard, hair by hair, though contrary to the will of the chief.

During this fit of paſſion, one of the ſavages obſerved an *Agnus Dei*, which he had attached to his neck, and aſked what it was that he had thus attached to his neck, and was on the point of ſeizing it and pulling it off. But Brûlé ſaid to him, with reſolute words, If you take it and put me to death, you will find that immediately after you will ſuddenly die, and all thoſe of your houſe. He paid no attention however to this, but continuing in his malicious purpoſe tried to ſeize the *Agnus Dei* and tear it from him, all of them together being deſirous of putting him to death, but previouſly of making him ſuffer great pain and torture, ſuch as they generally practiſe upon their enemies.

But

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But God, ſhowing him mercy, was pleaſed not to allow it, but in his providence cauſed the heavens to change ſuddenly from the ſerene and fair ſtate they were in to darkneſs, and to become filled with great and thick clouds, upon which followed thunders and lightnings ſo violent and long continued that it was ſomething ſtrange and awful. This ſtorm cauſed the ſavages ſuch terror, it being not only unuſual but unlike anything they had ever heard, that their attention was diverted and they forgot the evil purpoſe they had towards Brûlé, their priſoner. They accordingly left him without even unbinding him, as they did not dare to approach him. This gave the ſufferer an opportunity to uſe gentle words, and he appealed to them and remonſtrated with them on the harm they were doing him without cauſe, and ſet forth to them how our God was enraged at them for having ſo abuſed him.

The captain then approached Brûlé, unbound him, and took him to his houſe, where he took care of him and treated his wounds. After this there were no dances, banquets, or merry-makings to which Brûlé was not invited. So after remaining ſome time with theſe ſavages, he determined to proceed towards our ſettlement.

Taking leave of them, he promiſed to reſtore them to harmony with the French and their enemies, and cauſe them to ſwear friendſhip with each other, to which end he ſaid he would return to them as ſoon as he could. Thence he went to the country and village of the Atinouaentans,[224] where I had

[224] Attigouantans or Attignaouantans. The principal tribe of the Hurons, ſometimes called *Les bons Iroquois*, as they and the Iroquois were of the ſame original ſtock. *Vide* Vol. I. p. 276, note 212.

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had already been; the ſavages at his departure having conducted him for a diſtance of four days' journey from their village. Here Brûlé remained ſome time, when, reſuming his journey towards us he came by way of the Mer Douce,[225] boating along its northern ſhores for ſome ten days, where I had alſo gone when on my way to the war.

And if Brûlé had gone further on to explore theſe regions, as I had directed him to do, it would not have been a mere rumor that they were preparing war with one another. But this undertaking was reſerved to another time, which he promiſed me to continue and accompliſh in a ſhort period with God's grace, and to conduct me there that I might obtain fuller and more particular knowledge.

After he had made this recital, I gave him aſſurance that his ſervices would be recognized, and encouraged him to continue his good purpoſe until our return, when we ſhould have more abundant means to do that with which he would be ſatisfied. This is now the entire narrative and recital of his journey from the time he left me[226] to engage in the above-mentioned

[225] Lake Huron. For the different names which have been attached to this lake, *vide Local Names of Niagara Frontier*, by Orſamus H. Marſhall, 1881, p. 37.

[226] Brûlé was deſpatched on his miſſion Sept. 8, 1615. *Vide antea*, p. 124.

As we have already ſtated in a previous note, it was the policy of Champlain to place competent young men with the different tribes of ſavages, to obtain that kind of information which could only come from an actual and prolonged reſidence with them. This enabled him to ſecure not only the moſt accurate knowledge of their domeſtic habits and cuſtoms, the character and ſpirit of their life, but theſe young men by their long reſidence with the ſavages acquired a good knowledge of their language, and were able to act as interpreters. This was a matter of very great importance, as it was often neceſſary for Champlain to communicate with the different tribes in making treaties of friendſhip, in diſcuſſing queſtions of war with their enemies, in ſettling diſagreements among themſelves, and in making arrangements with them for the yearly purchaſe of their peltry. It was not eaſy to obtain ſuitable perſons for this important office. Thoſe who had the intellectual qualifications,

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above-mentioned explorations; and it afforded me pleaſure in the proſpect thereby preſented me of being better able to continue and promote them.

With this purpoſe he took leave of me to return to the ſavages, an intimate acquaintance with whom had been acquired by him in his journeys and explorations. I begged him to continue with them until the next year, when I would return with a good number of men, both to reward him for his labors, and to aſſiſt as in the paſt the ſavages, his friends, in their wars.

Reſuming the thread of my former diſcourſe, I muſt note that in my laſt and preceding voyages and explorations I had paſſed through numerous and diverſe tribes of ſavages not

cations, and who had any high aſpirations, would not naturally incline to paſs years in the ſtupid and degrading aſſociations, to ſay nothing of the hardſhips and deprivations, of ſavage life. They were generally therefore adventurers, whoſe honeſty and fidelity had no better foundation than their ſelfiſh intereſts. Of this ſort was this Étienne Brûlé, as well as Nicholas Marſolet and Pierre Raye, all of whom turned traitors, ſelling themſelves to the Engliſh when Quebec was taken in 1629. Of Brûlé, Champlain uſes the following emphatic language: "Le truchement Bruſlé à qui l'on donnoit cent piſtolles par an, pour inciter les ſauuages à venir à la traitte, ce qui eſtoit de treſ-mauuais exemple, d'enuoyer ainſi des perſonnes ſi maluiuans, que l'on euſt deub chaſtier ſeuerement, car l'on recognoiſſoit cet homme pour eſtre fort vicieux, & adonné aux femmes; mais que ne ſait faire l'eſperance du gain, qui paſſe par deſſus toutes conſiderations." *Vide iſſue of* 1632, Quebec ed., pp. 1065, 1229.

But among Champlain's interpreters there were doubtleſs ſome who bore a very different character. Jean Nicolet was certainly a marked exception. Although Champlain does not mention him by name, he appears to have been in New France as early as 1618, where he ſpent many years among the Algonquins, and was the firſt Frenchman who penetrated the diſtant Northweſt. He married into one of the moſt reſpectable families of Quebec, and is often mentioned in the Relations des Jéſuites. *Vide* a brief notice of him in *Diſcovery and Exploration of the Miſſiſſippi Valley*, by John Gilmary Shea, 1852, p. xx. A full account of his career has recently been publiſhed, entitled *Hiſtory of the Diſcovery of the Northweſt by John Nicolet in* 1634, *with a Sketch of his Life*. By C. W. Butterfield. Cincinnati, 1881. *Vide* alſo *Détails ſur la Vie de Jean Nicollet*, an extract from *Relation des Jéſuites*, 1643, in *Découvertes*, etc., par Pierre Margry, p. 49.

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not known to the French nor to thoſe of our ſettlement, with whom I had made alliances and ſworn friendſhip, on condition that they ſhould come and trade with us, and that I ſhould aſſiſt them in their wars; for it muſt be underſtood that there is not a ſingle tribe living in peace, excepting the Nation Neutre. According to their promiſe, there came from the various tribes of ſavages recently diſcovered ſome to trade in peltry, others to ſee the French and aſcertain what kind of treatment and welcome would be ſhown them. This encouraged everybody, the French on the one hand to ſhow them cordiality and welcome, for they honored them with ſome attentions and preſents, which the agents of the merchants gave to gratify them; on the other hand, it encouraged the ſavages, who promiſed all the French to come and live in future in friendſhip with them, all of them declaring that they would deport themſelves with ſuch affection towards us that we ſhould have occaſion to commend them, while we in like manner were to aſſiſt them to the extent of our power in their wars.

The trading having been concluded, and the ſavages having taken their leave and departed, we left Trois Rivières on the 14th of July of this year. The next day we arrived at our quarters at Quebec, where the barques were unloaded of the merchandiſe which had remained over from the traffic and which was put in the warehouſe of the merchants at that place.

Now Sieur de Pont Gravé went to Tadouſſac with the barques in order to load them and carry to the habitation the proviſions neceſſary to ſupport thoſe who were to remain and winter there, and I determined while the barques were thus

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thus engaged to continue there for ſome days in order to have the neceſſary fortifications and repairs made.

At my departure from the ſettlement I took leave of the holy Fathers, Sieur de la Mothe, and all the others who were to ſtay there, giving them to expect that I would return, God aſſiſting, with a good number of families to people the country. I embarked on the 26th of July, together with the Fathers Paul and Pacifique,[227] the latter having wintered here once and the other having been here a year and a half, who were to make a report of what they had ſeen in the country and of what could be done there. We ſet out on the day above mentioned from the ſettlement for Tadouſſac, where we were to embark for France. We arrived the next day and found our veſſels ready to ſet ſail. We embarked, and left Tadouſſac for France on the 13th of the month of July, 1618, and arrived at Honfleur on the 28th day of Auguſt, the wind having been favorable, and all being in good ſpirits.

[227] Paul Huet and Pacifique du Pleſſis. The latter had been in New France more than a year and a half, having arrived in 1615. *Vide antea*, pp. 104–5.

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EXPLANATION

OF

TWO GEOGRAPHICAL MAPS OF NEW FRANCE.

IT has ſeemed to me well to make ſome ſtatements in explanation of the two geographical maps. Although one correſponds to the other ſo far as the harbors, bays, capes, promontories, and rivers extending into the interior are concerned, nevertheleſs they are different in reſpect to the bearings.

The ſmalleſt is in its true meridian, in accordance with the directions of Sieur de Caſtelfranc in his book on the mecometry of the magnetic needle,[228] where I have noted, as will be ſeen on the map, ſeveral declinations, which have been

[228] The determination of longitudes has from the beginning been environed with almoſt inſuperable difficulties. At one period the declination of the magnetic needle was ſuppoſed to furniſh the means of a practical ſolution. Sebaſtian Cabot devoted conſiderable attention to the ſubject, as did likewiſe Peter Plancius at a later date. Champlain appears to have fixed the longitudes on his ſmaller map by calculations baſed on the variation of the needle, guided by the principles laid down by Guillaume de Nautonier, Sieur de Caſtelfranc, to whoſe work he refers in the text. It was entitled, *Mécométrie de l'eymant, c'eſt à dire la maniere de meſurer les longitudes par le moyen de l'eymant.*

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been of much ſervice to me, ſo alſo all the altitudes, latitudes, and longitudes, from the forty-firſt degree of latitude to the fifty-firſt, in the direction of the North Pole, which are the confines of Canada, or the Great Bay, where more eſpecially the Baſques and Spaniards engage in the whale fiſhery. In certain places in the great river St. Lawrence, in latitude 45°, I have obſerved the declination of the magnetic needle, and found it as high as twenty-one degrees, which is the greateſt I have ſeen.

The ſmall map will ſerve very well for purpoſes of navigation, provided the needle be applied properly to the roſe[219] indicating the points of the compaſs. For inſtance, in uſing it, when one is on the Grand Bank where freſh fiſhing is carried on, it is neceſſary, for the ſake of greater convenience, to take a roſe where the thirty-two points are marked equally, and put the point of the magnetic needle 12, 15, or 16 degrees from the *fleur de lis* on the northweſt ſide, which is nearly a point and a half, that is north a point northweſt,

Peymant. This rare volume is not to be found, as far as my inquiries extend, in any of the incorporated libraries on this continent. There is however a copy in the Bodleian Library at Oxford, to which in the catalogue is given the bibliographical note: *Six livres. Folio. Toloſe*, 1603.

It is hardly neceſſary to add that the forces governing the variation of the needle, both local and general, are ſo inconſtant that the hope of fixing longitudes by it was long ſince abandoned.

The reaſon for the introduction of the explanation of the maps at this place will be ſeen *antea*, p. 39.

[219] The *roſe* is the face or card of the mariner's compaſs. It was anciently called the *fly*. Card may perhaps be derived from the Italian *cardo*, a thiſtle, which the face of the compaſs may be ſuppoſed to reſemble. On the complete circle of the compaſs there are thirty-two lines drawn from the centre to the circumference to indicate the direction of the wind. Each quarter of the circle, or 90°, contains eight lines repreſenting the points of the compaſs in that quarter. They are named with reference to the cardinal points from which they begin, as: 1, north; 2, north by eaſt; 3, north-northeaſt; 4, northeaſt by north; 5, northeaſt; 6, northeaſt by eaſt; 7, eaſt-northeaſt; 8, eaſt by north. The points in each quarter are named in a ſimilar manner.

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northweſt or a little more, from the *fleur de lis* of ſaid roſe, and then adjuſt the roſe to the compaſs. By this means the latitudes of all the capes, harbors, and rivers can be accurately aſcertained.

I am aware that there are many who will not make uſe of it, but will prefer to run according to the large one, ſince it is made according to the compaſs of France, where the magnetic needle varies to the northeaſt, for the reaſon that they are ſo accuſtomed to this method that it is difficult for them to change. For this reaſon I have prepared the large map in this manner, for the aſſiſtance of the majority of the pilots and mariners in the waters of New France, fearing that if I had not done ſo, they would have aſcribed to me a miſtake, not knowing whence it proceeded. For the ſmall plans or charts of Newfoundland are, for the moſt part, different in all their ſtatements with reſpect to the poſitions of the lands and their latitudes. And thoſe who may have ſome ſmall copies, reaſonably good, eſteem them ſo valuable that they do not communicate a knowledge of them to their country, which might derive profit therefrom.

Now the conſtruction of theſe maps is ſuch that they have their meridian in a direction north-northeaſt, making weſt weſt-northweſt, which is contrary to the true meridian of this place, namely, to call north-northeaſt north, for the needle inſtead of varying to the northweſt, as it ſhould, varies to the northeaſt as if it were in France. The conſequence of this is that error has reſulted, and will continue to do ſo, ſince this antiquated cuſtom is practiſed, which they ſtill retain, although they fall into grave miſtakes.

They

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They alſo make uſe of a compaſs marked north and ſouth; that is, ſo that the point of the magnetic needle is directly on the *fleur de lis.* In accordance with ſuch a compaſs many conſtruct their ſmall maps, which ſeems to me the better way, and ſo approach nearer to the true meridian of New France, than the compaſſes of France proper, which point to the northeaſt. It has come about, conſequently, in this way that the firſt navigators who ſailed to New France thought there was no greater deviation in going to theſe parts than to the Azores, or other places near France, where the deviation is almoſt imperceptible in navigation, the navigators having the compaſſes of France, which point northeaſt and repreſent the true meridian. In ſailing conſtantly weſtward with the purpoſe of reaching a certain latitude, they laid their courſe directly weſt by their compaſs, ſuppoſing that they were ſailing on the one parallel where they wiſhed to go. By thus going conſtantly in a ſtraight line and not in a circle, as all the parallels on the ſurface of the globe run, they found after having traverſed a long diſtance, and as they were approaching the land, that they were ſome three, four, or five degrees farther ſouth than they ought to be, thus being deceived in their true latitude and reckoning.

It is true, indeed, that, when the weather was fair and the ſun clearly viſible, they corrected their latitude, but not without wondering how it happened that their courſe was wrong, which aroſe in conſequence of their ſailing in a ſtraight inſtead of a circular line according to the parallel, ſo that in changing their meridian they changed with regard to the points of the compaſs, and conſequently their courſe. It is, therefore,

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therefore, very neceſſary to know the meridian, and the declination of the magnetic needle, for this knowledge can ſerve all navigators. This is eſpecially ſo in the north and ſouth, where there are greater variations in the magnetic needle, and where the meridians of longitude are ſmaller, ſo that the error, if the declination were not known, would be greater. This above-mentioned error has accordingly ariſen, becauſe navigators have either not cared to correct it, or did not know how to do ſo, and have left it in the ſtate in which it now is. It is conſequently difficult to abandon this manner of ſailing in the regions of New France.

This has led me to make this large map, not only that it might be more minute than the ſmall one, but alſo in order to ſatisfy navigators, who will thus be able to ſail as they do according to their ſmall maps; and they will excuſe me for not making it better and more in detail, for the life of a man is not long enough to obſerve things ſo exactly that at leaſt ſomething would not be found to have been omitted. Hence inquiring and pains-taking perſons will, in ſailing, obſerve things not to be found on this map, but which they can add to it, ſo that in the courſe of time there will be no doubt as to any of the localities indicated. At leaſt it ſeems to me that I have done my duty, ſo far as I could, not having failed to put on my map anything that I have ſeen, and thus giving to the public ſpecial knowledge of what had never been deſcribed, nor ſo carefully explored as I have done it. Although in the paſt others have written of theſe things, yet very little in compariſon with what we have explored within the paſt ten years.

MODE

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MODE OF DETERMINING A MERIDIAN LINE.

TAKE a ſmall piece of board, perfectly level, and place in the middle a needle C, three inches high, ſo that it ſhall be exactly perpendicular. Expoſe it to the ſun before noon, at 8 or 9 o'clock, and mark the point B at the end of the ſhadow caſt by the needle. Then opening the compaſſes, with one point on C and the other on the ſhadow B, deſcribe an arc AB. Leave the whole in this poſition until afternoon when you ſee the ſhadow juſt reaching the arc at A. Then divide equally the arc AB, and taking a rule, and placing it on the points C and D, draw a line running the whole length of the board, which is not to be moved until the obſervation is completed. This line will be the meridian of the place you are in.

And in order to aſcertain the declination of the place where you are with reference to the meridian, place a compaſs, which muſt be rectangular, along the meridian line, as ſhown in the figure above, there being upon the card a circle divided into 360 degrees. Divide the circle by two diametrical lines; one repreſenting the north and ſouth, as indicated by EF, the other the eaſt and weſt, as indicated by GH. Then obſerve the magnetic needle turning on its pivot upon the card, and you will ſee how much it deviates from the fixed meridian line upon the card, and how many degrees it varies to the northeaſt or northweſt.

CHAMPLAIN'S

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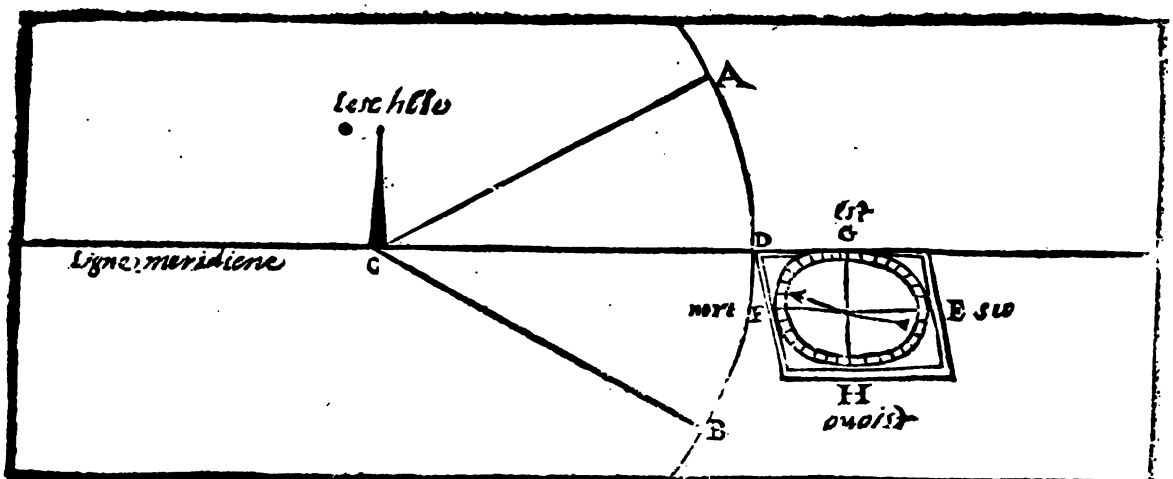

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CHAMPLAIN'S LARGE MAP.

GEOGRAPHICAL CHART OF NEW FRANCE, MADE BY SIEUR DE CHAMPLAIN OF SAINTONGE, CAPTAIN IN ORDINARY FOR THE KING IN THE MARINE. MADE IN THE YEAR 1612.

HAVE made this map for the greater convenience of the majority of thoſe who navigate on theſe coaſts, ſince they ſail to that country according to compaſſes arranged for the hemiſphere of Aſia. And if I had made it like the ſmall one, the majority would not have been able to uſe it, owing to their not knowing the declinations of the needle.[230]

Obſerve that on the preſent map north-northeaſt ſtands for north, and weſt-northweſt for weſt; according to which one is to be guided in aſcertaining the elevation of the degrees of latitude, as if theſe points were actually eaſt and weſt, north and ſouth, ſince the map is conſtructed according to the compaſſes of France, which vary to the northeaſt.[231]

SOME DECLINATIONS OF THE MAGNETIC NEEDLE,

WHICH I HAVE CAREFULLY OBSERVED.

Cap Breton	14° 50′	St. Croix	17° 32′
Cap de la Hève	16° 15′	Rivière de Norumbegue .	18° 40′
Baye Ste. Marie	17° 16′	Quinibequi	19° 12′
Port Royal	17° 8′	Mallebarre	18° 40′
En la grande R. St. Laurent	21°		

All obſerved by Sieur de Champlain, 1612.

REFERENCES

[230] The above title is on the large map of 1612. This note is on the upper left-hand corner of the ſame map.

[231] For this note ſee the upper right-hand corner of the map.

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REFERENCES ON CHAMPLAIN'S LARGE MAP.

A. Port Fortuné.
B. Baye Blanche.
C. Baye aux Iſles.
D. Cap des Iſles.
E. Port aux Iſles.
F. Iſle Haute.
G. Iſle des Monts Déſerts.
H. Cap Corneille.
I. Iſles aux Oiſeaux.
K. Cap des Deux Bayes.
L. Port aux Mines.
M. Cap Fourchu.
N. Cap Nègre.
O. Port du Roſſignol.
P. St. Laurent.
Q. Rivière de l'Iſle Verte.
R. Baye Saine.
S. Rivière Sainte Marguerite.
T. Port Sainte Hélène.
V. Iſle des Martires.
X. Iſles Rangées.
Y. Port de Savalette.
Z. Paſſage du Glas.

1. Port aux Anglois.
2. Baye Courante.
3. Cap de Poutrincourt.
4. Iſle Gravée.
5. Paſſage Courant.
6. Baye de Gennes.
7. Iſle Perdue.
8. Cap des Mines.
9. Port aux Coquilles.
10. Iſles Jumelles.
11. Cap Saint Jean.
12. Iſle la Nef.
13. La Heronniére Iſle.
14. Iſles Rangées.
15. Baye Saint Luc.
16. Paſſage du Gas.
17. Côte de Montmorency.
18. Rivière de Champlain.
19. Rivière Sainte Marie.
20. Iſle d'Orléans.
21. Iſle de Bacchus.

NOTE. — The reader will obſerve that in a few inſtances the references are wanting on the map.

CHAMPLAIN'S

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CHAMPLAIN'S NOTE TO THE SMALL MAP.

ON the ſmall map[232] is added the ſtrait above Labrador between the fifty-third and ſixty-third degrees of latitude, which the Engliſh have diſcovered duing the preſent year 1612, in their voyage to find, if poſſible, a paſſage to China by way of the north.[233] They wintered at a place indicated by this mark, ϵ. But it was not without enduring ſevere cold, and they were obliged to return to England, leaving their leader in the northern regions. Within ſix months three other veſſels have ſet out, to penetrate, if poſſible, ſtill farther, and, at the ſame time, to ſearch for the men who were left in that region.

GEOGRAPHICAL

[232] In Champlain's iſſue in 1613, the note here given was placed in the preliminary matter to that volume. It was placed there probably after the reſt of the work had gone to preſs. We have placed it here in connection with other matter relating to the maps, where it ſeems more properly to belong.

[233] This refers to the fourth voyage of Henry Hudſon, made in 1610, for the purpoſe here indicated. He penetrated Lomley's Inlet, hoping to find a paſſage through to the Pacific Ocean, or, as it was then called, the South Sea, and thus find a direct and ſhorter courſe to China. He paſſed the winter at about 52° north latitude, in that expanſe of water which has ever ſince been appropriately known as Hudſon's Bay. A mutiny having broken out among his crew, he and eight others having been forced into a ſmall boat, on the 21ſt of June, 1611, were ſet adrift on the ſea, and were never heard of afterward.

A part of the mutinous crew arrived with the ſhip in England, and were immediately thrown into priſon. The following year, 1612, an expedition under Sir Thomas Button was ſent out to ſeek for Hudſon, and to proſecute the ſearch ſtill further for a northweſt paſſage. It is needleſs to add that the ſearch was unſucceſsful.

A chart by Hudſon fortunately eſcaped deſtruction by the mutineers. Singularly enough, an engraving of it, entitled, TABVLA NAVTICA, was publiſhed by Heſſel Gerritz at Amſterdam the ſame year. Champlain incorporated the part of it illuſtrating Hudſon's diſcovery in his ſmaller map, which is dated the ſame year, 1612. He does not introduce it into his large map, although that is dated likewiſe 1612. A fac-ſimile of the Tabula Nautica is given in *Henry Hudſon the Navigator*, by G. M. Aſher, LL.D., publiſhed by the Hakluyt Society in 1860.

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GEOGRAPHICAL MAP OF NEW FRANCE, IN ITS TRUE MERIDIAN.

Made by Sieur Champlain, Captain for the King in the Marine. 1613.

⁂	Matou-oüeſcariny. 1.
♁	Gaſpay.
∞	Oüeſcariny. 2.
o-o	Quenongebin. 3.
A.	Tadouſſac.
B.	Leſquemain.
C.	Iſle Percée.
D.	Baye de Chaleur.
E.	Iſles aux Gros Yeux. 4.
H.	Baye Françoiſe.
I.	Iſles aux Oyſeaux.
L.	Rivière des Etechemins. 5.
M.	Menane.
N.	Port Royal.
P.	Iſle Longue.
Q.	Cap Fourchu.
R.	Port au Mouton.
S.	Port du Roſſignol. 6.
SS.	Lac de Medicis. 7.
T.	Seſambre.
V.	Cap des Deux Bayes.
3.	L'Iſle aux Coudres.
4.	Saincte Croix. 8.
4.	Rivière des Etechemins. 9.
5.	Sault. 10.
6.	Lac Sainct Pierre.
7.	Rivière des Yroquois.
9.	Iſle aux Lieures.
10.	Rivière Platte. 11.
11.	Mantane. 12.
40.	Cap Saincte Marie. 13.

1. This figure is inverted on the map. *Vide antea*, note 59, p. 62 2. *Vide antea*, note 47, pp. 59, 81. The figure ∞ is miſplaced and ſhould be where o-o is on the map, on the extreme weſtern border near the forty-ſeventh degree of north latitude. 3. This figure o-o on the map occupies the place which ſhould be occupied by ∞. *Vide antea*, p. 58, note 46. 4. A cluſter of iſlands of which the Iſland of Birds is one. 5. This letter, placed between the River St. John and the St. Croix, refers to the latter. 6. The letter S appears twice on the coaſt of La Cadie. The one here referred to is the more weſterly. 7. This reference is probably to the Lake of Two Mountains, which will be ſeen on the map weſt of Montreal. 8. St. Croix on the map is where a croſs ſurmounted by the figure 4 may be ſeen. 9. This appears to refer to the Chaudière. *Vide* Vol. I. p. 296. 10. This refers to the Falls of Montmorency. 11. A ſmall river flowing into Mal Bay. *Vide* Vol. I. p. 295; alſo *Les Voyages de Champlain*, Quebec ed., p. 1099. 12. *Vide* Vol. I. p. 234. 13. The figures are wanting. Cape St. Mary is on the ſouthern coaſt of Newfoundland. *Vide* Vol. I. p. 232.

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THE PRINCE SOCIETY.

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Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND SEVENTY-FOUR.

AN ACT TO INCORPORATE THE PRINCE SOCIETY.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SECTION 1. John Ward Dean, J. Wingate Thornton, Edmund F. Slafter, and Charles W. Tuttle, their associates and successors, are made a corporation by the name of the PRINCE SOCIETY, for the purpose of preserving and extending the knowledge of American History, by editing and printing such manuscripts, rare tracts, and volumes as are mostly confined in their use to historical students and public libraries.

SECTION 2. Said corporation may hold real and personal estate to an amount not exceeding thirty thousand dollars.

SECTION 3. This act shall take effect upon its passage.

Approved March 18, 1874.

NOTE. — The Prince Society was organized on the 25th of May, 1858. What was undertaken as an experiment has proved successful. This ACT OF INCORPORATION has been obtained to enable the Society better to fulfil its object, in its expanding growth.

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THE PRINCE SOCIETY.

CONSTITUTION.

ARTICLE I. — This Society ſhall be called THE PRINCE SOCIETY; and it ſhall have for its object the publication of rare works, in print or manuſcript, relating to America.

ARTICLE II. — The officers of the Society ſhall be a Preſident, four Vice-Preſidents, a Correſponding Secretary, a Recording Secretary, and a Treaſurer; who together ſhall form the Council of the Society.

ARTICLE III. — Members may be added to the Society on the recommendation of any member and a confirmatory vote of a majority of the Council.

Libraries and other Inſtitutions may hold memberſhip, and be repreſented by an authorized agent.

All members ſhall be entitled to and ſhall accept the volumes printed by the Society, as they are iſſued from time to time, at the prices fixed by the Council; and memberſhip ſhall be forfeited by a refuſal or neglect ſo to accept the ſaid volumes.

Any perſon may terminate his memberſhip by reſignation addreſſed in writing to the Preſident; provided, however, that he ſhall have previouſly paid for all volumes iſſued by the Society after the date of his election as a member.

ARTICLE IV. — The management of the Society's affairs ſhall be veſted in the Council, which ſhall keep a faithful record of its proceedings,

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proceedings, and report the ſame to the Society annually, at its General Meeting in May.

ARTICLE V. — On the anniverſary of the birth of the Rev. Thomas Prince, — namely, on the twenty-fifth day of May, in every year (but if this day ſhall fall on Sunday or a legal holiday, on the following day), — a General Meeting ſhall be held at Boſton, in Maſſachuſetts, for the purpoſe of electing officers, hearing the report of the Council, auditing the Treaſurer's account, and tranſacting other buſineſs.

ARTICLE VI. — The officers ſhall be choſen by the Society annually, at the General Meeting; but vacancies occurring between the General Meetings may be filled by the Council.

ARTICLE VII. — By-Laws for the more particular government of the Society may be made or amended at any General Meeting.

ARTICLE VIII. — Amendments to the Conſtitution may be made at the General Meeting in May, by a three-fourths vote, provided that a copy of the ſame be tranſmitted to every member of the Society, at leaſt two weeks previous to the time of voting thereon.

COUNCIL.

RULES AND REGULATIONS.

1. THE Society ſhall be adminiſtered on the mutual principle, and ſolely in the intereſt of American hiſtory.

2. A volume ſhall be iſſued as often as practicable, but not more frequently than once a year.

3. An editor of each work to be iſſued ſhall be appointed, who ſhall be a member of the Society, whoſe duty it ſhall be to prepare, arrange, and conduct the ſame through the preſs; and, as he will neceſſarily be placed under obligations to ſcholars and others for

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for aſſiſtance, and particularly for the loan of rare books, he ſhall be entitled to receive ten copies, to enable him to acknowledge and return any courteſies which he may have received.

4. All editorial work and official ſervice ſhall be performed gratuitouſly.

5. All contracts connected with the publication of any work ſhall be laid before the Council in diſtinct ſpecifications in writing, and be adopted by a vote of the Council, and entered in a book kept for that purpoſe; and, when the publication of a volume is completed, its whole expenſe ſhall be entered, with the items of its coſt in full, in the ſame book. No member of the Council ſhall be a contractor for doing any part of the mechanical work of the publications.

6. The price of each volume ſhall be a hundredth part of the coſt of the edition, or as near to that as conveniently may be; and there ſhall be no other aſſeſſments levied upon the members of the Society.

7. A ſum, not exceeding one thouſand dollars, may be ſet apart by the Council from the net receipts for publications, as a working capital; and when the ſaid net receipts ſhall exceed that ſum, the exceſs ſhall be divided, from time to time, among the members of the Society, by remitting either a part or the whole coſt of a volume, as may be deemed expedient.

8. All moneys belonging to the Society ſhall be depoſited in the New England Truſt Company in Boſton, unleſs ſome other banking inſtitution ſhall be deſignated by a vote of the Council; and ſaid moneys ſhall be entered in the name of the Society, ſubject to the order of the Treaſurer.

9. It shall be the duty of the Preſident to call the Council together, whenever it may be neceſſary for the tranſaction of buſineſs, and to preſide at its meetings.

10. It shall be the duty of the Vice-Preſidents to authorize all bills before their payment, to make an inventory of the property of

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of the Society during the month preceding the annual meeting and to report the ſame to the Council, and to audit the accounts of the Treaſurer.

11. It ſhall be the duty of the Correſponding Secretary to iſſue all general notices to the members, and to conduct the general correſpondence of the Society.

12. It ſhall be the duty of the Recording Secretary to keep a complete record of the proceedings both of the Society and of the Council, in a book provided for that purpoſe.

13. It ſhall be the duty of the Treaſurer to forward to the members bills for the volumes, as they are iſſued; to ſuperintend the ſending of the books; to pay all bills authorized and indorſed by at leaſt two Vice-Preſidents of the Society; and to keep an accurate account of all moneys received and diſburſed.

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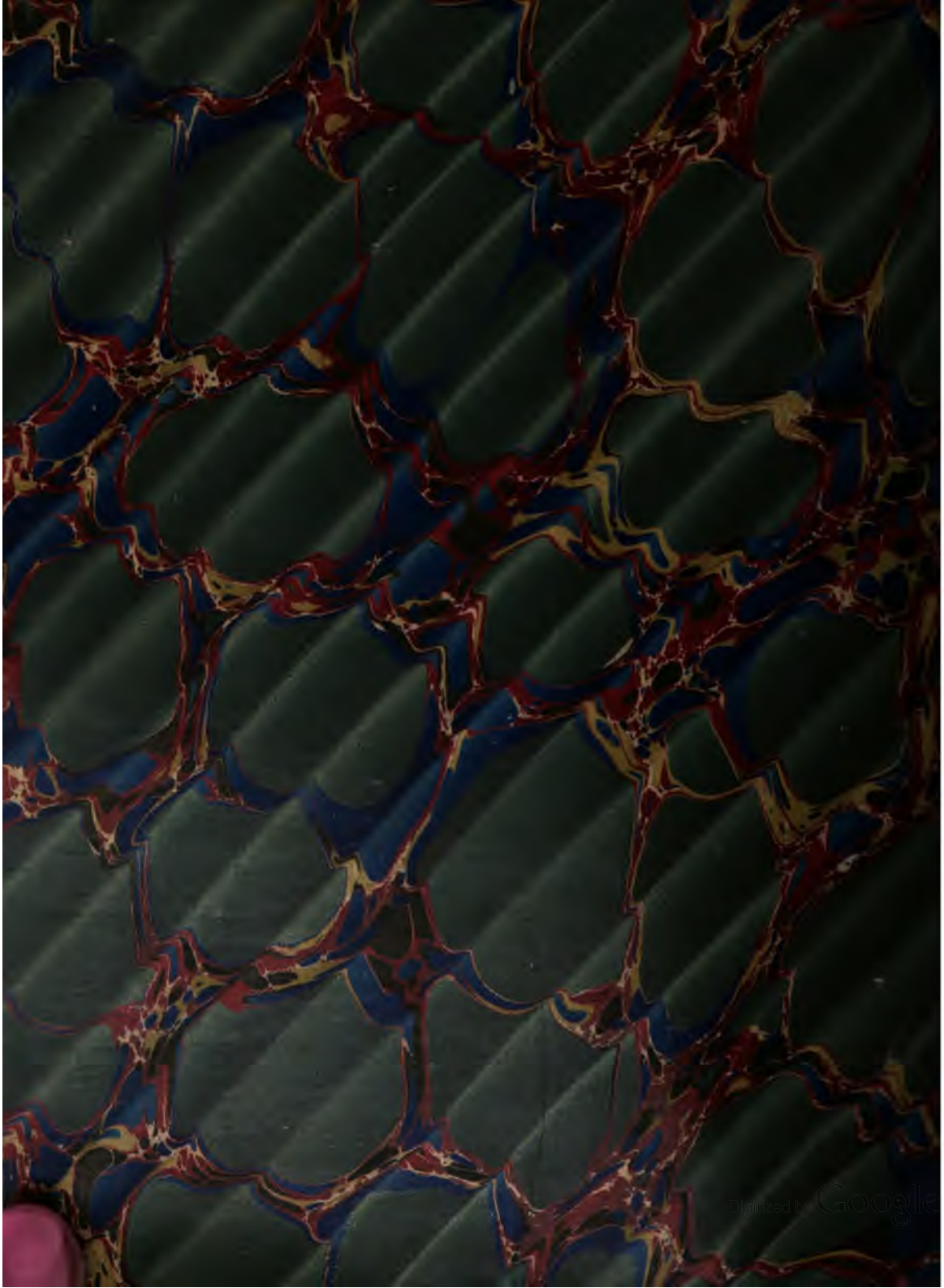
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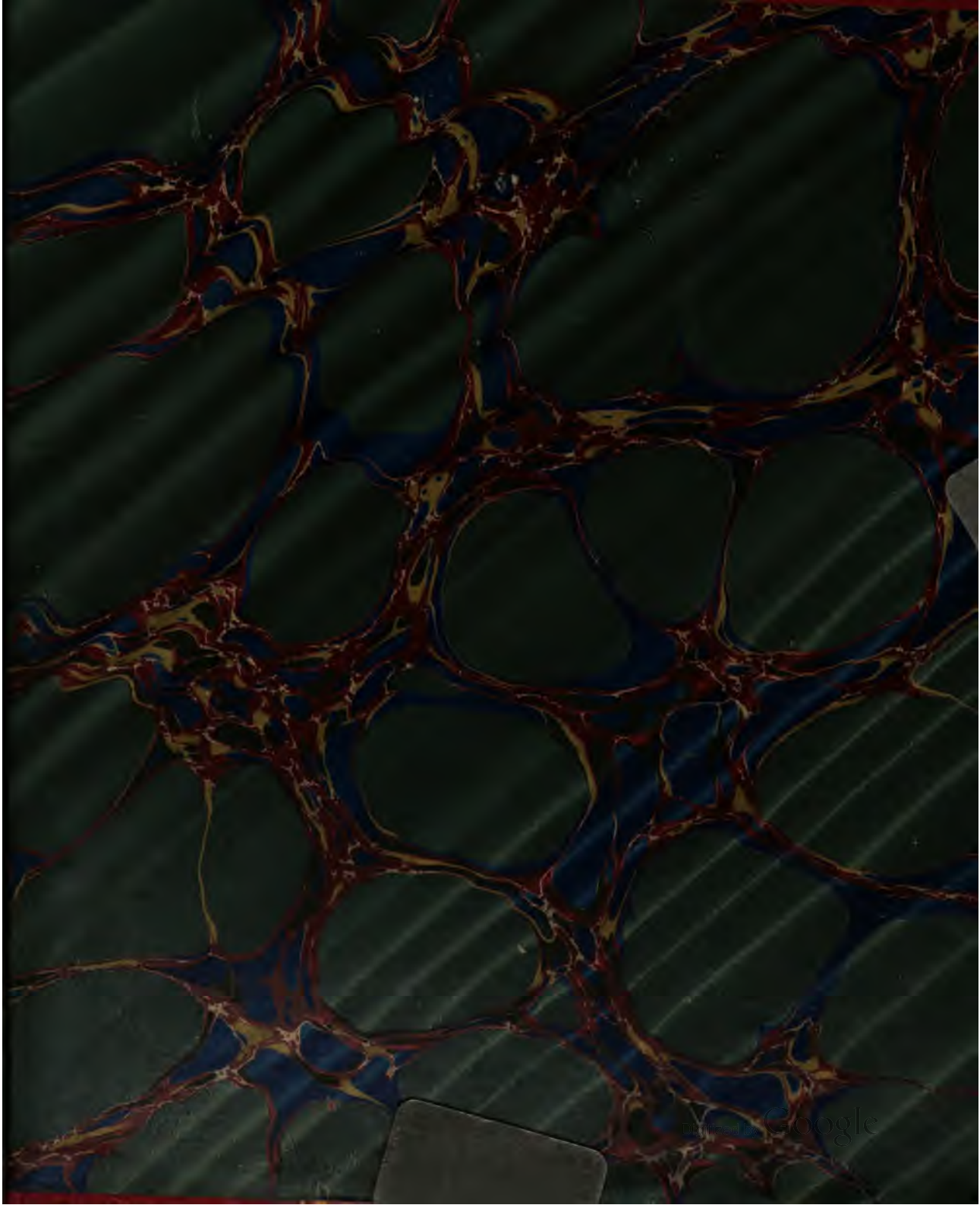

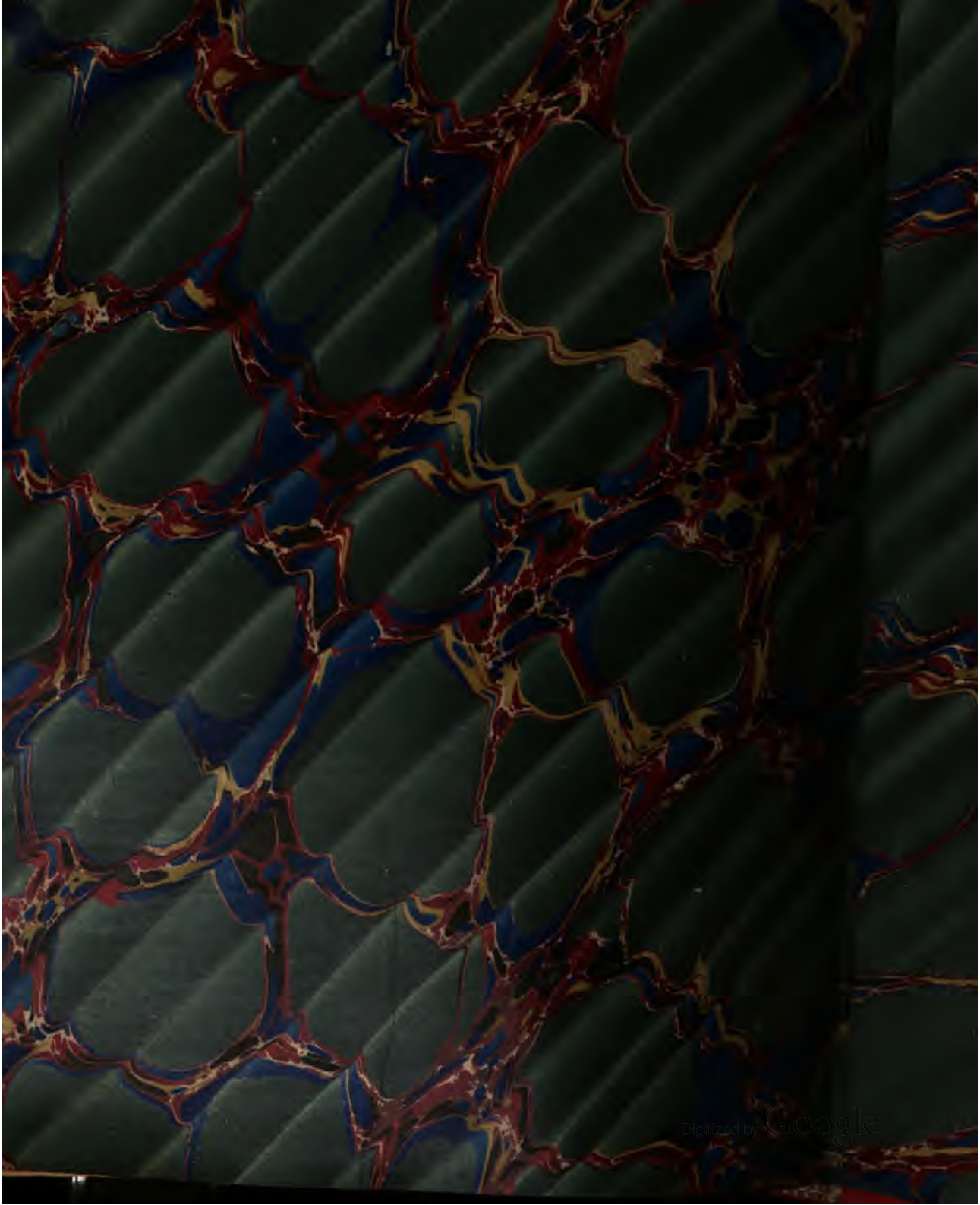
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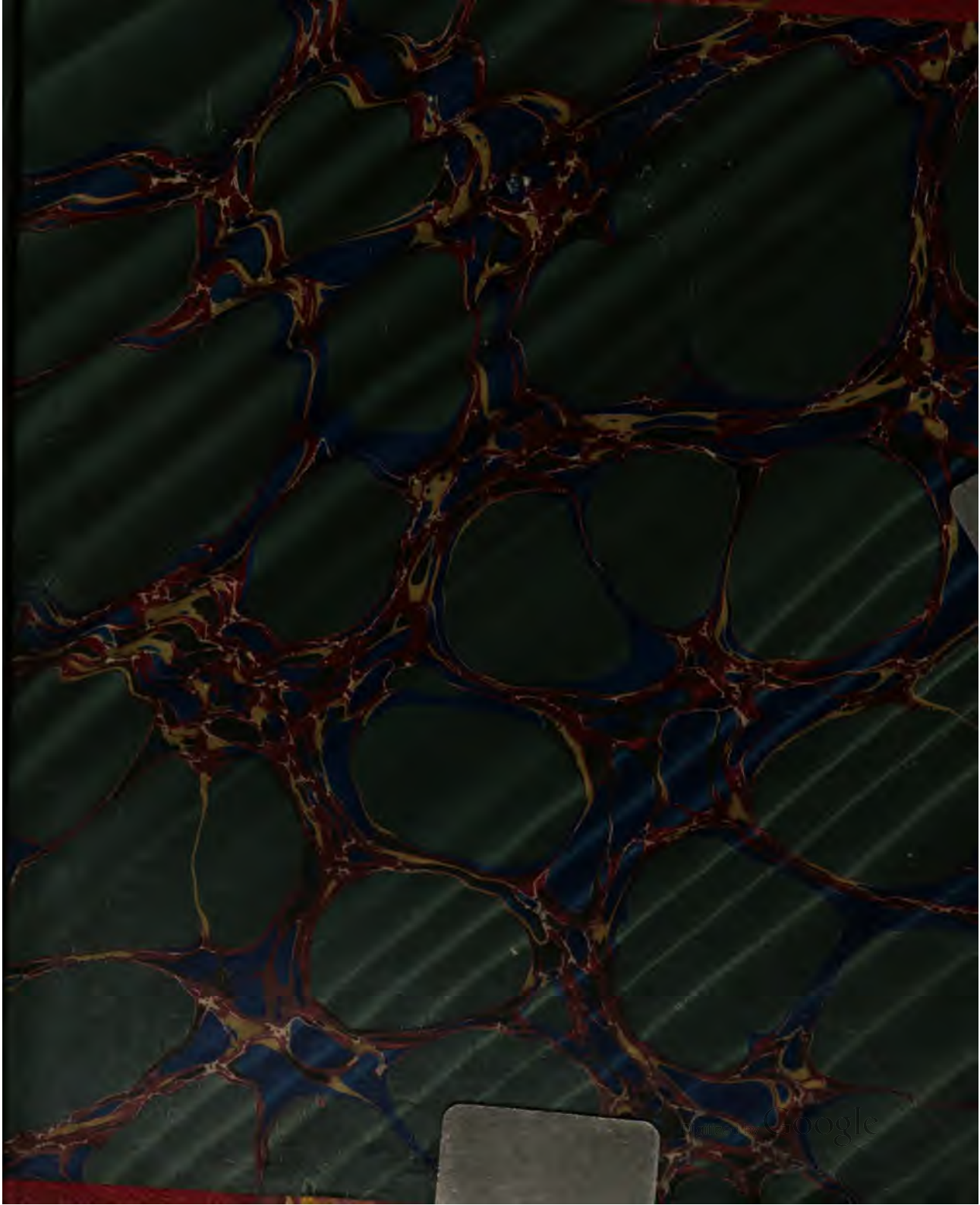

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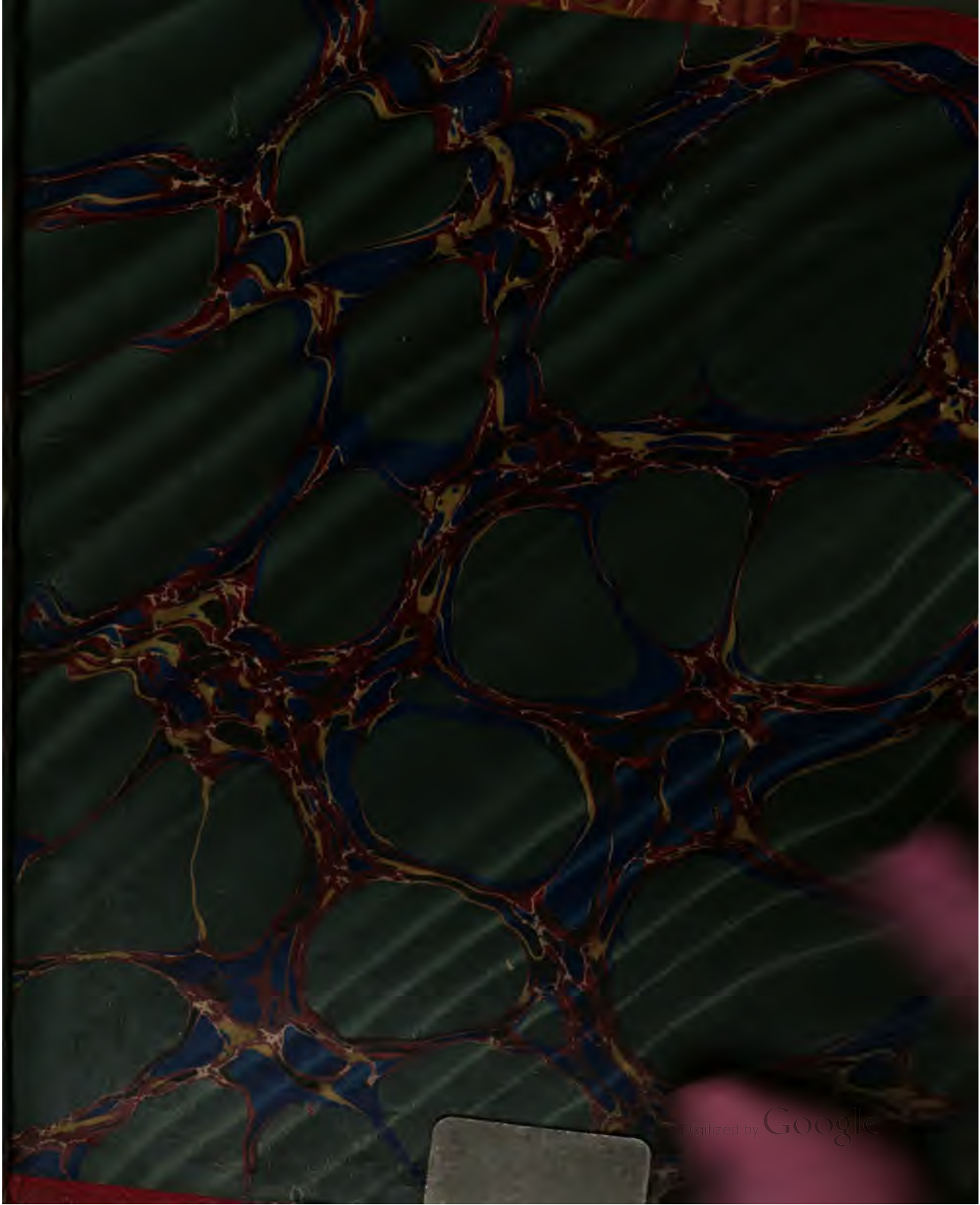
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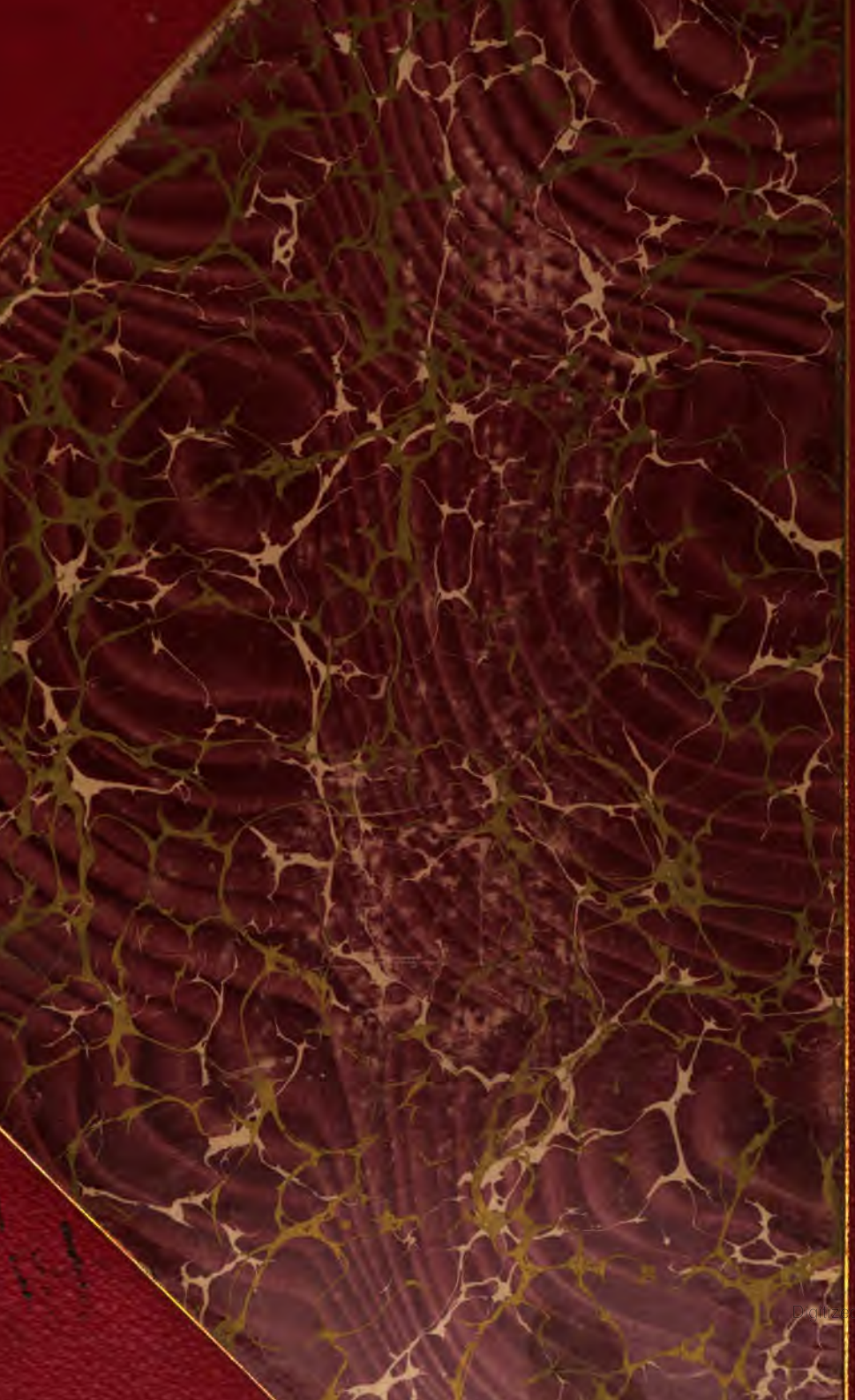
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